

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION.
36 Bromfield Street, Boston.
A. S. WEED, PUBLISHER.

BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

For all stations preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price \$2.50. Payable in Advance.
Postage 50 cents per year.
Specimen Copies Free.

Vol. LII.

BOSTON, THURSDAY, DECEMBER 2, 1875.

No. 48.



ZION'S HERALD.

ADVERTISING RATES.
First insertion (per line, 25 cents)
Each continued insertion, " " " " 20 "
Three months, 12 insertions, " " " " 50 "
Six months, 24 " " " " 90 "
Twelve months, 48 " " " " 140 "
Business Notices, " " " " 50 "
Reading, " " " " 50 "

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THE MYSTERY OF PAIN.

BY REV. FALES H. NEWHALL, D. D.

Why bleats the lamb? Why bleeds the dove?
Why writhes the babe in arms of love?
Why doest thou start from thy throne?
Why bleed and burn earth's holiest ones?
"God is not God," a sage replies —
"Not strong, or true, or good, or wise;"
"Eternal war," old Persia saith,
"Darkness with light, and life with death."
A voice from Uz, a voice from Ur,
"Trust, though He slay," "Jehovah Jireh,"
But hark! e'en prophets hush their hearts
To hear
Jehovah in the clouds draw near;
"Eli! Eli!" stars startled hear;
An earthquake-travell rocks the sphere;
The sun himself hath quenched his light;
The Life himself goes out in night.
Shall darkness veil the eternal sun,
And all my path with light be shown?
Shall anguish rive the Captain's heart,
And I, the soldier, bear no part?
May not I faint, in weakness sore,
Where my Redeemer sank before?
May not the waves of doubt rock me,
When Christ himself cried out "Eli!"
Pain burns in pity from on high,
To fix the sinner's wandering eye;
Love bends in pain from heaven's height,
To one sad soul turned from the light.

HYMNS AND HYMN-BOOKS.

BY REV. J. NOON.

During the recent discussions respecting our Hymn-book the question regarding the proper size of such a book has frequently been introduced. It has been said that our present book is much too large. Dr. Warren has pleaded for a smaller one, on the ground of reduced cost, though, as one edition of our standard book sells for only fifteen cents more than his Lesser Hymnal, and another, the one most generally used, for only thirty cents more, it is hard to believe that these small sums can prevent many persons procuring copies who desire them. Bro. Howard thinks the Lesser Hymnal all the Church needs. The *Christian Advocate* a few weeks ago copied an article from a Southern paper, expressing the same view, and hoping the Southern Church would soon have a small book. Other utterances of the same kind have been made. We are sorry to hear this opinion thus publicly expressed, because we are convinced it is erroneous. We know not to what extent it prevails, though we opine not very widely; and, with a hope of preventing in some degree its further spread, we pen these lines.

In determining the proper size of a hymn-book the fundamental idea involved is that of variety. A good hymn may be sung so often as to produce a feeling of weariness, or dislike. Preachers generally like to give out hymns appropriate to the subject of discourse, and if the Hymn-book frequently fails to supply such hymns complaints are speedily made. The chief fault urged against the book used previous to our present one was this want of sufficient variety; preachers could not find suitable hymns. This needed variety, in our opinion, requires nearly, or quite a thousand hymns. It is not supposed that every one of these would become a favorite with the Churches, or be used by every preacher; but it is believed that that number of hymns might be selected, very few indeed of which would remain altogether unused.

In all the large Protestant denominations hymn-books of the size just mentioned are used. The Protestant Episcopal Church it is believed furnishes the only exception to this rule. In that Church, however, the intonation of many of the psalms and prayers renders a large hymn-book less necessary than in other Churches. The Congregationalists use a variety of books, prepared by different ministers, all of which contain a thousand hymns,

or more. The Baptist Churches have books as large. The Presbyterian Hymn-book contains a little less than a thousand. Let it be remembered that there has been no concerted action between these denominations upon this point; no committee, formed of one or more persons from each denomination, has decided how large the various books shall be. Each Church has acted in view of its own wants, and, with singular unanimity, books of the size designated have been compiled. This fact decidedly favors the idea that about a thousand hymns is the proper number in a book for public worship.

The history of the Hymn-book in the British Wesleyan Church may be briefly told in this connection. It is well known that John and Charles Wesley after their conversion published many hymn-books, mostly small ones. As Societies sprang up in various parts of England one or more of these books were used in their meetings. In 1753 John Wesley made a selection from these books for general use in the Societies. This selection contained eighty-four hymns; but as many of these were divided into several parts, the actual number, as we now number hymns, was probably between two and three hundred. For a quarter of a century this was the Hymn-book of the Methodist congregations. The brothers still continued publishing books, more or less of which were introduced into the different Societies, till the number became too expensive for the poorer members, and too embarrassing for the wealthier ones. At length Wesley compiled another Hymn-book, for the reason that the former one did not contain hymns enough. The 560 hymns in this larger book, through their greater length, contained as much matter as 800 and upwards of ours. A very few years after Wesley's death additional hymns were inserted, and thirty years later a supplement was added. The Wesleyan Hymn-book, used for nearly fifty years, contains 769 hymns, but is actually as large as our present one. A new book has just been brought out, containing 1062 hymns. Thus the Wesleyan Hymn-book, originally containing about 800 hymns, by repeated additions, found necessary as time has advanced, has grown to be a book as large as our own, or larger.

The history of the Hymn-book in the Methodist Episcopal Church is very similar. It is probable that when Embury, Strawbridge and others commenced preaching they used some one or other of the small hymn-books published by Wesley in England. A New Jersey printer in 1773 brought out the first Methodist Hymn-book issued in America. After the organization of the Church Bishop Asbury compiled a Hymn-book, printed probably in 1785. The earliest copy of this known to be in existence is of the tenth edition, published by John Dickens in 1790, and contains 285 hymns. The book was essentially modified in 1801, and the number of hymns increased to 320. In 1808 a supplement was issued, containing 337 hymns, numbered and indexed differently from the original book, but bound with it. The next change occurred in 1820, when the two books were formed into one, with some omissions and additions. The number of hymns now was 636, counting in the different parts of some of them. Sixteen years later a supplement was added, bringing the number to 730, many of them much longer than those we now use. The next change gave us our present book. It will thus be seen that our Church too began with a book containing from two to three hundred hymns, which has been gradually enlarged to its present size. (For some of the facts contained in this brief recital the writer very thankfully acknowledges his indebtedness to David Creamer, esq., of Baltimore.)

Is it necessary to formulate an argument based upon these facts? The two largest Methodist Churches in the world have found it necessary to enlarge their hymn-books from time to time, till each contains upwards of 1000 hymns. In this they are in close agreement with the other large Churches of the Protestant world. Shall we say the leaders of these denominations have been deceived in reference to the needs of the Churches in this respect? If they have not, shall we set aside the lessons they experience teach? Have we completed the cycle in hymn-book making, and reached the point where we ought to begin again? Because some few men fancy a smaller book would be sufficient, shall we reject the teachings of the past? A small class may answer these questions affirmatively, but the great body of thinking men in the Church will say, We want a book of the size past experience has shown to be necessary.

In favor of a small book it is urged that many of our hymns are never used, and why clutter the book with them? We are not pleading for the

continued use of our present selection. Scores, yea hundreds of our present hymns might be exchanged for better ones. And in reference to the statement, that many of our hymns are never used, it ought to be remembered that our knowledge is very small. The figures collected by Dr. Warren come from a small number of the preachers, and properly, be made the basis of argument. Still it is a fact, that many Methodist preachers make but slight acquaintance with their hymn-book. We have heard hymns given out altogether unsuitable to the subject of discourse, when the book contained those exactly adapted. And it may be that some of those persons from whom Dr. Warren obtained his figures gave out but few different hymns because they had failed to learn the wealth of our book. Our old itinerants, it is said, were diligent students of the Bible, the Discipline, and the Hymn-book. At this time the last one has not been from many of our preachers the attention which even our present compilation merits. For a preacher who every week has to select the hymns for his congregation it would seem an obvious duty to read attentively all the hymns from which the selection has to be made. Our book is not a large one for a literary man to read through. Yet how large a proportion of our preachers have done this? One half? one fourth? We doubt whether so many have.

And here we may be allowed to express our regret that in the addresses to the young men entering our ministry this subject is so generally omitted. Most of our hymns are worth a close study. Many of the happiest and most profitable hours the writer has spent in his study have been thus filled. This study of our hymns would lead to a wider use of them. We certainly object to having our book made smaller because many of our preachers are too thoughtless or too indolent to acquaint themselves with it. The better way would be to try and rouse these men to the performance of their duty in this respect.

Dr. Warren has argued that it is well to give out but few hymns from the pulpit, and by frequent use fix them in the memories of the people. It will be a good thing for Methodist Church members again to take to committing to memory the Wesley poetry. Hundreds of hymns written by Cha's Wesley are worthy of a place in the memory of every Christian upon earth. We would hardly say, with the Rev. F. M. Bird, a Presbyterian minister of Philadelphia, that if the English language is used in heaven Cha's Wesley's hymns will be sung there, yet we believe that many of them, if learned on earth, will be remembered in heaven. Still we doubt whether the method proposed by the Doctor is the best by which to lead our people into this path. Many hearers would probably weary of hearing them so often. And if for this reason we should limit the number of our hymns, why not, for the same reason, limit our Scripture lessons to a few passages in the Bible; yea, why not compose a few sermons, full of the marrow of the Gospel, and repeat them till the people can remember them? The Doctor, it is well known, studies the greatest possible variety in his preaching, laying all nature under contribution for illustration and instruction, and seeking for novel aspects of Bible truth, yet in another part of the sanctuary service would restrict us to a very small variety.

Since the writer formed his opinion upon this subject he has learned with pleasure that David Creamer of Baltimore, who knows more about hymns and hymn-books than any other man on the American continent, entertains the same view, viz., that a hymn-book for the Methodist Church ought to contain a thousand hymns. The opinion of one so well informed ought to command great respect.

Lunenburg, Nov., 1875.

THIS WOMAN AND THAT.

BY MRS. J. D. CHAPLIN.

Two young girls, who looked as if they had not a sorrow or a care, sat on the sandy beach, throwing pebbles into the sea, and talking of their homes and friends. Two older women walked and talked on the beach before them.

"Yes; I always said you had the loveliest home of all my friends, Margaret. There is the taste that money cannot buy, and also the money that taste cannot bring. And yet I never envied you, nor any one, in a home of elegance. When I visit such, and go back, my own home is as lovely as if I had not seen the contrast."

"You have little need to envy me," replied Margaret, with a sigh. "There is a skeleton in every house, and we have ours. Some family skeletons can be shut up in closets, and the key turned on them; but ours goes rattling

and grinning about, and scattering the air of the tomb over our otherwise lovely home."

"No, Margaret; every house has not its skeleton. We haven't one, I know. And you, with riches, friends, family-love, and your brothers, all good, what can your skeleton be?" asked Amy Dean.

"I could touch it and set it rattling with that boy's fish-pole, there; it is that woman in grey. She is the bane of our life."

"Your Aunt Jimima? Is it as bad as that?"

"Yes, worse; she is the red pepper in our eyes, the gall in our wine, the gravel-stone in our bread, the discord in our song, the stumbling-block in our way; in a word, as I said at first, the skeleton at our feast."

"Is that so? I know she was most ungracious to me, but I thought it was because she regarded me beneath notice."

"No, my dear; it is because she thinks you are young, prosperous and happy. If you were a shoeless and suppleless beggar, she would take you into her arms. One must be either very far above or very far beneath her to share her interest. If she had anything to hope from your patronage, or any way of laying you under grinding obligation to her, she would soon take notice of you! But your insignificant mediocrity makes her scorn you, as she does all my young friends," said Margaret, bitterly.

"I begin to suspect that you are unjust to this poor, loveless lady. If she befriends and sympathizes with those who cannot repay her, she must have noble traits," said Amy Dean.

"She is the patroness, not the friend of the unfortunate. Let them go one hairbreadth beyond their place, and they may starve in the street, for all she cares," replied Margaret.

"Oh, Maggie, for the charity that thinketh no evil! She may have had some sorrow that embitters her life, and calls for your pity."

"Oh, she had; she was crossed in love, but that was no fault of mine. We as a family ought not to suffer for it."

"No, but perhaps you might pour balm into the wound. Our dear Auntie had a sorrow of that kind in her youth; death stepped in just before the wedding feast was spread; and from that hour she turned all her love on those who need it, beginning at home. That was long ago; but lately she had an offer, and we were all frightened lest the prospect of a lovely home and an excellent husband might lure her from us. You would have laughed to hear our boys, they were so indignant with the good old gentleman, regarding him as a robber or a kidnapper, come to break up the peace and comfort of our pleasant home. Little Sam overheard the conversation, and said, 'naughty Mr. L. shan't carry off my other mama' (he always called her that); and the big boys call her 'the home Auntie,' because she is always there to meet them, if mama and I are away."

"We thought our Aunt was going to have an offer, two or three years ago, and were dreadfully disappointed when the gay vision vanished in thin air. It was at the time of the great Evangelical Convention, when every family received guests, without regard to creed or nation. We had agreed to entertain four, and the hour for their arrival had come. The bell rang, and in a moment Katy came up and said, 'one of the companies has come, ma'am. He's a large, well-dressed-up widow-man, with a carpet-bag in his hand, and a weed, the talish' o' my arm, on his hat.' I thought Aunt Jimima's hour had come. I was busy, so was mama, so I sent her down to entertain him; and she did it! Soon their voices came up, clear and cheery, both talking at once on what poor Auntie calls 'the great charities of the day' (Joe says he wishes he was one of them)!"

"This old Baptist Deacon, from the western part of the State, was full of love and good will to man. He wanted to help every body, but did not just know how, outside of his regular channels. They two did have a good time that evening! He subscribed twenty-five dollars to half a dozen of her societies, and put as many 'reports' in his bag; and he and the other guests could not get a word in edgewise. The boys were so polite to him! Little Ned volunteered to escort him to the top of Bunker Hill, and over the Navy Yard, and the big boys asked him to visit their stores, etc. They almost set the wedding-day that night, up stairs! But alas, and alas! The next morning, at breakfast, the Deacon remarked to father, 'I've been greatly interested in what your sister has told me of your charitable institutions, and I've promised to have our Church aid her in her noble work. She and I have struck up quite a friendship; and if she doesn't think it too unceremonious for a city lady to visit strangers, I hope she'll

come up and spend several weeks with us. Mrs. Billings is something of an invalid, and is very lonely, now that our young folks are all married and gone. She and I are both interested in good work, but as we are getting old now, and don't go from home often — a sort of Darby and Joan — we are very glad of good company."

"If the dear old man had suddenly announced that he was an escaped convict we should hardly have felt more surprised or indignant. Those who were not too much hurt were angry with this inoffensive Mrs. Billings for not having died a year or two ago, to suit our convenience. We, however, had prudence enough to hide our chagrin — all but poor Auntie, who was thrown completely off her guard, and exclaimed, 'why, Brother Billings! who are you wearing that deep weed on your hat for?'"

"For my eldest son, ma'am. He was killed while superintending his men in felling a large tree, that shaded his house too much," said the innocent old man.

"We were all so angry with Mrs. Billings that we forgot to pity her sorrow and his, and only our dear, innocent father, who had not been in our plot, uttered a word of pity. Suffice it to say, poor Deacon Billings stumbled his way alone to the top of Bunker Hill, and over the Navy Yard, and never saw the inside of our boys' stores. The last drop of oil in our lamp of hope burned out that day, and now we are just enduring her to the end. Father is unconscious, and mother patient, and we are looking forward to our own 'flitting' as the only relief. But as we sit here, and discuss this woman and that, they, all unconscious of our words, are pacing the sands, arm in arm, in confidential chat — one telling her phantom woes and labors, and the other soothing and encouraging her."

Many of the most useful, lovable, and happiest women we know are those who have been saved (if I can be called a salvation) from family cares of their own; and some of the most disagreeable and unhappy are of the same class. There is a spirit in some women which embitters everything. If married, they are among the women that fret, and scold, and frown, and make husbands and children miserable; if single, they plant thorns and sow tares among brothers and sisters, nieces and nephews. But there is another class, heaven-anointed, who fit about like the honey-bee, and draw sweetness from the bitter things of life for every one around them; and this, whether they be married or single, is the spirit for women to crave and cherish, and the one which will make them a necessity in other homes when the day comes in which they shall have no home of their own.

A thousand blessings on the dear "home-Aunties," who lift burdens too heavy to be borne from mothers' shoulders, and who scatter flowers and sunlight in the pathway of little children. Remember "this woman — that."

LETTER FROM SOUTH CAROLINA.

BY REV. E. COOKE, D. D.

It is now about one month since we resumed our educational work in the Palmetto State. It is as really and fully a missionary work as it would be were the institution located in the interior of the great African continent. This noble charity is beginning to do the same work in this State which Wesleyan Academy has been doing in Massachusetts for more than fifty years past. The South Carolina Conference already feels its influence in the advanced qualifications of candidates seeking admission; and all over the State may be found in the public schools the pupils of Claffin, with certificates from the School Commissioners to their qualifications, a few having received one of first grade, which secures in the State schools \$50 per month. The number of pupils in attendance has not yet reached its full quota, and will not till after the cotton picking season is over, for, in addition to those who are out teaching, others are still in the cotton fields, earning the means with which to resume their studies the coming winter and spring.

We begin to see re-enacted here, under the inspiration of freedom and the public schools of the State, what has been so common in New England. Many of the ambitious and enterprising youth are arising to the sublime idea of self-education in the higher institutions by the heart-earned means for which their own hands have toiled. The number of those daring such an undertaking will gradually increase, but success must necessarily be slow, unless a fostering hand is still extended by friends in the North. The present season is a hard one for pupils of this class, owing to the severe drought of July and August last, which reduces all the chief staples of the country to about half the usual production. Many a hard toiler all the past season will scarcely gather enough from the soil to feed himself and family

till the season of harvest comes round again.

There are some signs that changes of public sentiment are gradually working their way into society, all through the South, but especially in this State. For instance, in Charleston the old Southern element united in a Citizen Reform movement, to break down a corrupt political ring, and placed in nomination as candidates several worthy colored men, supporting them heartily at the polls. The whites of the old school are, many of them, beginning to regard with more favor the whole movement for the education and elevation of the colored population to worthy citizenship; and they are coming to understand better the charitable motives of those Northern philanthropists who are laboring to sustain institutions of a higher grade for the benefit of this hitherto neglected class. This remark will certainly apply, so far as this community is concerned. We have received hearty expressions of good will, since our return, from some of whom we least expected it, assuring us of their good wishes for the continued prosperity of Claffin University.

That the denominational or religious rancor of feeling is beginning to relax a little, to whatever cause it may be due, we have had recent demonstration. The Methodist Episcopal Church South had been closed for some time, for thorough repairs, and was to be formally re-opened on the last Sabbath in October, Rev. Dr. Wightman, of Charleston, a brother of Bishop Wightman, preaching the sermon. Desiring to hear the most distinguished pulpit orator of the Southern Church in this State, we went on this occasion, and were taken quite by surprise when invited by the pastor of the Church, Rev. Mr. Campbell, into the pulpit, and requested to participate in the services. Of course we were glad to accept this act of ministerial courtesy, as an indication of returning brotherly feeling.

Mr. Wightman is a brilliant rhetorician, an easy, fluent speaker, after the Southern school. His style, though too inflated to suit New England taste, is well calculated to catch the popular admiration. The sermon was a presentation of the value of the Christian Church as an element in civilized society. It was a successful effort, as a whole, and possessed all the more interest for us because it revealed in a striking form the peculiarities of successful oratory at the South.

This is a splendid winter climate, and nearly as favorable for invalids, I should think, as that of Colorado. While you in Massachusetts are beginning to be nipped by approaching winter, we are here enjoying the mildness of early autumn in New England. Vegetables are growing finely in our gardens, and in front are flowers still in bloom, the orange tree and magnolia as green and fresh as in early spring, even lending a charm to the winter foliage of this latitude. Emigration for the winter months to South Carolina, Georgia and Florida has become immense the last few years. Forty thousand tickets for Florida alone were sold in New York city last winter; and how many were sold at other points I have not the means of knowing. Proprietors of first class hotels along the great routes of travel now calculate on this winter tide of travelers from the North with as much certainty as do those of Newport, Saratoga, and the White Mountains on the rush of visitors in summer.

Claffin University, Orangeburg, S. C.

FOREIGN CORRESPONDENCE.

I have enjoyed the privilege of spending between two and three weeks in France, chiefly in connection with the Missionary anniversary at our English chapel in Paris, and also at Asnières and St. Denis. Our minister at Paris, Mr. Close, timed the anniversary very cleverly. Some thirty-four English Wesleyans had gone on an excursion to Italy, and were to be in Paris on their return journey the evening before the sermons were to be preached. I had the pleasure of dining with them, and listened with much interest to their accounts of our work in Rome and Naples. Their presence in Paris contributed not a little to the interest and success of the anniversary. The congregations were unusually good. We had the advantage of excellent addresses from your Dr. Felton and Dr. Deane, whom I was very glad to meet. Dr. Felton did honor to your country and Church, as an orator. The collections were the largest ever made in our chapel at Paris.

At Asnières we have a wonderful little chapel, a choice specimen of Gothic, yet quite a miniature one. There are not fifty sittings in it, but it provides for the spiritual needs of a little English colony at this favorite suburban resort of Parisian holiday makers. There is a romantic little story connected with it: During the siege of Paris it was in the very line of fire of the besieging army; an immense

amount of damage was done to many residences; and the noble and beautiful bridge which at this point crosses the Seine was partially destroyed; a person was shot dead, or killed by an exploding shell, in the adjacent garden; but the beautiful little sanctuary, which had been very recently built, and is one of the prettiest ornaments of as lovely a suburb as is to be found in Paris, was not even touched, and came out of the fire perfectly unscathed!

Our meeting was very edifying and interesting. The last of the series was held at St. Denis. Unfortunately the night was fearfully wet, and our meeting assumed rather the form of an animated conversation. I very much regretted that the weather prevented my visiting the Cathedral, and gazing on the tombs of the ancient kings of France. Not that these are altogether authentic, for the Terrorists of the first Revolution destroyed and despoiled these venerable monuments, and despoiled them of their contents. It requires therefore rather a large and liberal measure of faith to persuade yourself that, after such a cataclysm, the veritable bones, which had been dishonored and scattered abroad, have been recovered, and are now resting in their old graves beneath the restored and beautiful monuments which are now supposed to cover them.

My intention was to go forward to Geneva, but word came that snow had fallen to a considerable depth in the immediate neighborhood of that city. I therefore gladly accepted the invitation of Mr. Holden, of Rheims, to spend a Sunday in that fine old city. Our journey lay just through the country of champagne, but — if I dare to say so in such a paper as yours — I was disappointed to find that the vintage was over. I had expected to see plenty of life, and many a picturesque and merry party of grape-gatherers. In an aesthetic point of view, therefore, I was sorry to be out of due time, for the scene was altogether silent and dull. But Rheims is well worth a visit. To begin with, it has the finest cathedral in France, and one of the finest in Europe. The church of St. Remi is almost as beautiful; and there is a very curious thing about its baptismal font, which is so placed that, as you look into it, you see reflected the roof of the church, in its whole length from east to west. But to me the gem of this beautiful city was the little octagonal Methodist chapel, the gift to our Connexion of Mr. Holden, my excellent host, and which cost him more than £4,000. It is of classical design (the Holdens all having a horror of Gothic architecture), and looks like a Greek or Roman temple. As it does not seat many more than one hundred people, you will easily suppose that the execution is very beautiful. Mr. H. is proprietor of a large wool-combing mill, and has some 1,400 workmen in his employ. Several of these are Englishmen, and he has felt it to be his duty to provide for the spiritual and educational wants of themselves and their families.

I made some inquiries concerning French Methodism. The state of our work in France has of late occupied the anxious attention of our Missionary Committee. The French brethren are wretchedly poor, and have to encounter many discouragements. In Paris there appeared to me to be but little likelihood of much progress, at any rate if we continue working upon our present lines. The preachers of the French Reformed Church, and of the Free Church in Paris, are men of renown as orators; and, as they have the opportunity, by long residence, of exerting continuous and powerful personal influence, I do not think we shall do much by the preaching of men who, however able and excellent may be their discourses, must remove at the end of three years. But we have the means of doing great good by the establishment of day and Sunday-schools, the hiring or building of mission rooms, the employment of house-to-house visitation, and the multiplication of charitable organizations among the artisan population.

Experience has shown that the *courriers* of Paris are singularly open to influences of this kind. One gentleman, Mr. McAll, has been the means of establishing fifteen or sixteen stations, in different parts of Paris, at which such work as I have described is done; and a very remarkable blessing has attended the labors of himself and his associates. Hundreds of once idle work-people are now regular attendants upon public worship, and a surprising change is evidently passing over what was lately the most unpromising section of the Parisian population. From what I heard in France, I conclude that openings of a very similar kind are furnished in many of the great centers of population and industry; and I hope our Committee will be able to take up this kind of work. The separation of the French from the English work in certain places is also injurious. I hope to see both branches combined under English superintendency. Indeed, I am not sure but that our best way is to restore French Methodism to its original position as a Mission, supported and controlled, for the most part, by the British Conference and the Missionary Committee.

YOUR ENGLISH CORRESPONDENT.
London, October 28, 1875.

DOCTRINAL PAPERS.

HALF-CENTURY DISCOURSE,

Delivered before the N. H. Conference at Haverhill, Mass., Apr. 21, 1875.

BY REV. E. SCOTT.

[Continued.]

That revival of primitive Christianity which had its origin in the labors of the Wesleys, Whitefield and others, and was soon after kindled in this country, was just the thing to meet the existing emergency. The Churches of Protestantism had to an alarming extent lost sight of the "faith once delivered to the saints." It still found, in its essentials, in their creeds, as I admit it was, it was latent and dormant, while in public preaching it was often ignored, and lamentably wanting in such a gracious experience as is characteristic of true religion. The result was a skeptical indifference pervading the popular mind, and a corresponding disregard of all the claims of God upon men. To arouse the Churches to new life and activity, to awaken those profoundly asleep in sin to moral sensibility, required supernatural power, combined with consecrated human agency. Just here, I think, we find the divine reason for this very extraordinary movement. From the day those men, who were God's chosen instruments in this work, began to preach the fundamental truths uttered by Christ and His apostles, in a simple, earnest, pungent manner, God began to work with them by His Spirit, and to confirm their words. Multitudes were awakened, converted, saved. And so the work went on, and has ever since been going on, and will doubtless still go on till its achievements in the future shall be more glorious even than its successes in the past.

Let it never be forgotten under what circumstances of discouragement and opposition the work has been prosecuted. In this country, as well as England, the Churches of nominal Christianity denounced and repudiated it as illegitimate, false and fanatical. Less than fifty years ago it was scarcely deemed worthy of even toleration. Ministers of other Churches neither desired nor dared to proffer to our preachers the courtesies common among clerical brethren. The opposition on the part of the private members of other Churches was not, perhaps, quite so pronounced and positive, but was nevertheless sufficiently decided to be unmistakably repellent. The low and base, on their part, were almost, as a matter of course, ready at any time to jeer and scoff, to ridicule and mock, and, if incited to it, to disturb and mob the obnoxious sect. But, to the praise of God be it spoken, "the common people heard them gladly," and were gathered by tens of thousands into the Societies. "So mightily grew the Word of God, and prevailed."

Another serious impediment in the way of our work was the want of church accommodations for the many that attended our ministrations. Our places of worship were few and far between, rude structures, of the plainest and cheapest kind, unworthy in appearance, and often badly located. Stern necessity compelled our ministers to preach in barns, school-houses or private dwellings, or not at all, until Societies could be raised up, able to provide better accommodations. I fear if the fathers and mothers of the Church in earlier times were introduced to some of our modern churches, with all their elegance and costliness, they would think their degenerate sons and daughters had "fallen from grace," sure enough; or, at least, had woefully backslided, and were in imminent danger of being ruined by their worldliness, pride and vanity. In our early history we were obliged to build cheap structures, or none, and for that time the policy was doubtless wise and good. A few years later our people began to rebuild, enlarge and improve their Church buildings, and are vigorously pushing that line of policy to this day, and now perhaps are in danger of going over to the opposite extreme. It is doubtless better to multiply convenient Church edifices, of moderate cost, than to spend thousands on mere taste and ornament. From such costly churches the poor are almost necessarily excluded.

We have also felt the retarding influence of disunion, disaffection and secessions, from time to time. All has not been smooth and prosperous with us in our experiences in the past. Several of these disastrous agitations, attended by their concomitant circumstances of bitter contentions and strifes, had occurred previous to 1825. Soon after this date the serious agitation that had been going on for several years in Baltimore and vicinity reached its crisis, and resulted in secession, and the formation of the Protestant Methodist Church, in 1828. The next, resulting in the formation of the "Wesleyan Methodist Church," as they elected to call themselves, occurred in 1843. The last, and most disastrous of all, was that of 1844, growing out of the anti-slavery discussions which had so long been raging between the friends and foes of that hated and hateful institution of wrong and oppression, human slavery! This last was almost a literal geographical division of the Church by the famous Mason and Dixon's line! All these secessions, of course, were attended by a vast amount of contention and strife, and which, for a season, more or less hindered our success. But even storms and disasters have their compensations; so it was with us. The work of God still prospered in our hands, and a few years only sufficed to make up all losses. At this date we are far more

numerous and far more prosperous, in most respects, than at any former period.

And those who have gone out from us are by no means lost to the world. They have established prosperous Churches, differing somewhat from us in Church polity and economical arrangements, but holding fast to the doctrines we preach, and the main features also of our Discipline. It is no more than fair that we present in one view, so far as we are able, the aggregate of all that has been accomplished by those who bear the name of Methodist, by whatever qualifying term they may be distinguished from us and each other, as they all have a common paternity, and claim the patronymic name. We have given elsewhere the general results, as regards the Methodist Episcopal Church alone, but this final statement is designed to indicate the aggregate growth of Methodism, including all its branches. From the latest returns we learn that the number of itinerant Methodist ministers in this country is 19,160; of local preachers, 24,512; of lay members, 3,081,988. Now, when we consider the agencies and means by which these stupendous results have been reached, we are the more astonished at the work wrought. Giving our worthy brethren who have enjoyed the advantages of collegiate and theological education and training full credit for all they have done—and they have done, and are doing noble deeds—it is still true that the work has been prosecuted largely in the past by uneducated and untrained men, many of whom never saw the inside of college or theological seminary. Most of them had been farmers and mechanics—some of them fishermen or sailors, as of old, and stepped almost immediately from such vocations into the pulpit. Nothing but the sheerest necessity, I admit, and the "we are if I preach not the Gospel," could have justified such a course. That necessity existed fifty years ago, in all its stern reality. There was a mighty cry for men to supply the work. We had only three or four academies, widely separated from each other, and neither college or theological institution anywhere! Our preachers studied hard—in some cases their grammars and geographies, after taking a Circuit; they studied the Bible more perhaps than all other books; they "knew the Scriptures, and the power of God;" and many of them, like Apollos, were mighty in the Scriptures in all their ministrations. Endowed with a good portion of common sense, with the Bible in their hands, and the love of Christ in their hearts, constraining them to speak, they went forth in the power of the Spirit, and the Word was quick and powerful. All honor to the men who, though they had less of the human, had more of the divine! God owned them, and His work gloriously prospered in their hands. They have gone mostly to their reward. They will have starry crowns. Peace to their ashes! Let their memory be blessed! May the sons in the Gospel, who have now come to the front, do as much better than the fathers have done as their advantages exceed those the fathers enjoyed!

But, it may be allowable to inquire, more specifically, wherein lies the secret of the power and success that have attended this movement? First of all, its power is to be attributed to the fact that it is God's own work. If God's hand and Spirit had not been in it, then its funeral sermon might as well have been preached a hundred years ago! And now I say unto you, said the Jewish Doctor, "refrain from these men, and let them alone, for if this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." No weapon wielded against us has prospered, because the battle is the Lord's, and He has been on our side. If ever we forget, or lose sight of this fact, so as to lean to our own understanding, and trust more in men and means than in the living God, then will the days of our prosperity be numbered, and "Iehabod" be inscribed on our pulpits and altars. The glory, alas, will then have departed!

Next to the fact of God's interest in this work, it may be attributed to the piety and faithfulness of our ministry, their intense fervor and unquenchable zeal in their ministerial duties. In reference to their own personal acceptance with God there must be allowed no lingering doubt, or how could they venture on a work of so high responsibilities? Nor ease, nor honor, nor worldly gain would have been at all likely to attract them towards it, at least in the past. All these must be laid on the altar of sacrifice, if they would approve themselves to God as His ministers, or commend themselves to the people as worthy of their confidence and support.

The matter and manner of their preaching was novel and exciting. It was often sharply doctrinal, to meet and counteract the influence of grave theological errors that had grown hoary by age, and under which the masses were slumbering on the brink of hell. And yet the prevailing characteristics of their preaching were the experimental and practical. "They cried aloud and spared not, both literally and figuratively, declaring, without fear or favor, the harvest truths of God's Word, that by the terrors of the Lord they might persuade men" who persisted in resisting the appeals of His love. They insisted that in sin the whole head is sick, the whole heart faint—that men must be born again—

that old things must pass away, and all things become new—that we may know that we have passed from death unto life—that Christ is an all-sufficient Saviour—that salvation, full and free, is brought within every one's reach—that without holiness no man should see the Lord—and, without a word of apology, or a blush for their impoliteness, proclaimed to all the neglecters of this salvation, whether high or low, "he that believeth not shall be damned." And these great truths were the staple of their ministrations. Their labors were so widely distributed, and they so seldom preached to the same people, that they felt the imperative necessity of dwelling on these fundamental truths almost constantly. Then they aimed at, and expected immediate results, and were not frightened if the truth took effect on the hearts of the people, leading them to cry out, "men and brethren, what shall we do to be saved?" Their labors were incessant, preaching not only usually three times on the Sabbath, but also, in many instances, on large Circuits, nearly every week-day, afternoon or evening in school-houses and private dwellings, wherever the people would come to hear.

Public preaching was supplemented by faithful pastoral visiting from house to house, where earnest religious conversation was had with parents and children, followed by fervent prayer for their salvation. Is it a matter of wonder that God blessed the labors of such men? Not at all. With a similar fervent style of preaching, equally faithful pastoral visiting, and persistent, personal effort, the same results substantially would follow in 1875 as the fathers witnessed in the earlier history of the Church.

[To be continued.]

CORRESPONDENCE.

FACTS FOR CRITICS OF THE BEREAN LESSONS.

BY REV. W. F. CRAFTS.

It is the unwritten law, of some critics, "not to read the book to be criticised," for reading a book prejudices a man! A rule which must have been followed in some of the criticisms of the Berean system in New England Methodist conventions and newspapers. Evidently they have not thoroughly examined the *Sunday-school Journal* and *Berean Question Book*, or they would have become "prejudiced" against their theory, that this system does not provide for teaching Methodist doctrine and memorizing Scripture, and that some of its "details" are "impracticable."

Fact first, as to Doctrine: At the close of each Berean lesson the doctrine involved, or suggested, or illustrated by that lesson is printed, and in the *Journal* proof texts (from four to twelve in number) are given, to enable each teacher to explain and prove the doctrine.

In 1875 alone nearly the whole field of Methodist doctrine has thus been covered. Let us be explicit. Take your Watson's Institutes, and observe its divisions, and then look at the doctrines given in the *Question Book* for this one year. Under "doctrines relating to God" you will find the "attributes" of unity, omnipotence, justice and faithfulness. Under the "persons" of the Godhead nearly every point is covered—"pre-existence of Christ," "twofold nature of Christ," "Jesus the Son of God," "kingship of Christ," "sinlessness of Christ," "benevolence of Jesus," "lowliness of Jesus," "supremacy of Christ," "resurrection of Christ," "Jesus, the Intercessor," "personality and work of the Holy Ghost." Under "doctrines relating to man," which is especially the field of Methodism, the list is quite as complete—"free agency of man," "salvation by grace," "the atonement," "regeneration," "Christ crucified," "power of faith," "sovereignty of God," "life through Christ," "backsliding," "personal holiness," "entire consecration," "resurrection of the dead," "the general judgment," "the heavenly state." Under "morals of Christianity" may be found "the Christian Sabbath" and "civil governments." Under "the Church" are the following: "Jesus, the head of the Church," "the Church the memorial of Christ," "Christian unity," and "consecration of children." Every prominent doctrine of Methodism is thus given in a single year, with a Scripture lesson and a collection of proof texts, to enable every teacher to make it understood.

Besides this, the *Journal* has assigned the whole "catechism," in successive portions, during this year, so subdivided that in three minutes of each Sunday-school session the assigned part might be recited and memorized. Dr. Vincent has also published "Outlines of Theology," by Dr. Townsend, at fifty cents each, to put a cheap and brief statement of doctrine in the hands of every teacher; and still further, he has recommended "Binney's Compend," which in the new edition is about the same expense. In closing this point let me quote from the preface of *The Church Teacher, or Lessons for Young People* in the History, Doctrines and Usages of the Methodist Episcopal Church, including the Catechism, the Beatitudes, Lord's Prayer, Apostles' Creed, etc., etc.—a pamphlet prepared by Dr. Vincent, costing probably five cents a copy: "Let our children be trained to know what the Church to which they belong believes. Give them in childhood 'the form of sound words'; let pastors, parents, Sunday-school superintendents and Sunday-school teach-

ers invite and urge the children to commit to memory every line in this little book. It may be done; it should be done. If you who have authority and influence in the matter so resolve, it will be done. In some way, in the best way you can, see that the work is accomplished. It is a part of the special duty devolved by the Church upon pastors and parents to see that these instructions are imparted to our children."

Fact second, as to Memorizing Scripture. In every lesson there are "memory verses," carefully selected, as the most important, and printed in special type. The "golden text" is also designated. During 1875 201 verses are thus marked, for intelligent memorizing. Besides this, a "memory series" is published, at 50 cts per 100, to be memorized, presenting some of the most important portions of the Bible in tracts that can be carried in the pocket, to help on Scripture memorizing yet more. The trouble is, that while the system provides for memorizing, the pastors, superintendents, parents and teachers do not enforce it.

Fact third, the "details" of the Berean system are not "impracticable." Could we dispense with the "home readings?" No, for the most thoughtful parents find them admirable for family worship, each day, and keeping the line of thought turned toward the lesson all the week; and some teachers find it an excellent plan to assign each "home reading" on the Sabbath previous to that lesson to one of the class, to report how it bears on the lesson. Could we dispense with the "Bible readings?" For adult scholars they furnish an admirable commentary on the lesson, "wholly Biblical." Some pastors have used them with delightful success at the opening of the week-day prayer meeting. The "links" between the historical lessons are of great value, as they preserve the unity of narrative. The "topic" and "text" are as important in a lesson as in a sermon. As to the "outline" and "questions," no prominent Sunday-school worker considers them anything but a "crutch" for those who have neither the time nor training to make outlines and questions of their own. Dr. Vincent's original "Lesson Manual" did not contain them, but he found by one year's experience that teachers could not yet be depended on to make their own outlines and questions. The "seed thoughts" for senior scholars would not willingly be given up by a multitude of Bible classes, who find them just the thing for adult minds. There are thousands of schools that never use the "black-board exercises" of the *Journal*, the finest given in any Sunday-school periodical, but there are thousands of other schools that do, and would not be willing to forego them.

Where, then, are the "impracticable details?" No one school perhaps uses all these "details," but each one is used by a large multitude, who would not spare them without great remonstrance. The "amplitude" of the system enables every one to use that which best suits him, and supplies all grades and all varieties with appropriate material.

The real trouble in the whole matter, as in prohibition, is not in the scheme but in the "execution." As prohibition provides for the suppression of rumselling, if the people and the officers put its provisions in practice, so the Berean system, if "enforced," will indoctrinate our Sunday-schools, and store the memories of our people with Scripture. Let the watchword be "A VIGOROUS ENFORCEMENT" of the system, by parents in the home, and by officers and teachers in the Sunday-school, and especially by the guidance and direction of pastors, who can do more to remedy these difficulties than any other persons.

If pastors will become the "teachers of the teachers" in the teachers' meeting, and thus give direction to their work, and will also supplement that teaching by reviewing the lesson in the Sunday-school, and presenting the doctrines, and requiring the memorizing, as suggested by the system, we shall gradually dawn into a period of Sunday-school work as much better than the present as the present is better than the past. Some pastors, I know, can not do as I have suggested. They are crowded out of the Sunday-school by too many other Sabbath services, or by some narrow-minded superintendent, proud of his office, and ignorant of the fact that by the "Discipline" of our Church he is related to the pastor in authority as the General of our army is to the President of the nation, who is commander-in-chief, although he seldom cares to use anything more than counsel in military affairs. Three of the strongest Sunday-school pastors I have known in New England have been blocked in their usefulness by the jealousy of such superintendents. In such cases as these the pastor can still do much by a teachers' meeting, which will give spirit and direction to the whole school, as a council of war determines the characteristics of a battle. Here and there superintendents are found, with time and training that enables them to lead their teachers' meetings and review their Sunday-schools. But these are exceptions. Generally the pastor must do these things, or they will not be done.

How easy it is for us all to criticize! No mental exercise is so easy, except wishing. It is easier however to find defects than remedies. Let some of those who publicly criticize the Berean system give us another system of Sunday-school work for the whole Church, for the whole Bible, for old and young, with more excellences and less defects. "Truth is mighty, and will prevail."

TEACHING AND PREACHING.

BY REV. S. L. GRACE.

FIRST PART.

Our loved Dr. Mallin, nearly a year ago, fired off a whole Columbiad of interrogation points at the "one service system," as he called it, and from that time to the present a sort of running, rattling fire has been kept up by others; and at last a grave editorial, which appears in the *HERALD*, but which has many points indicating other lineage than that of the *HERALD* editor, provokes me to an attempt in this article to answer, in part, the charges brought against a very popular and yet greatly abused and misunderstood system.

Interrogation points have their use, but we submit that it is a very cheap and unsatisfactory method of discussing so important a question as this. We might greet "our Foreign Correspondent," as he plants his foot again on Yankee soil, with a hundred guns of his own sort. We might ask him to rise and explain What is New Testament preaching? Did the preaching of Jesus and the apostles correspond, in every particular, with the modern effort called by the same name? Is there any example or precept of Jesus that indicates how many times each Sabbath the same congregation of worshippers should be addressed in the manner of the modern pulpit? etc.

My dear friend Mallin says, "ministers and people are disposed to leave the old and well tried methods for something new, and find it difficult to give the reason for their action." That's cheap argument—cheap, because it is wholesale. It might be labeled, "short method with a recreant minister and itching ear-people." Then he flings a charge of "indolence" at the ministerial advocates of this new way, which is unworthy of his noble, generous heart, and which was simply an inadvertency.

Now, to examine this whole question, let us go back a little, and as briefly as possible consider the design and history of our church-services on the Sabbath. In the article of last week it is charged that "the displacement of a preaching service contributes to a conception of the superiority of the Sunday-school to the preaching." We utterly repudiate the charge that we have claimed inferiority of the preaching service to Bible study. What we do insist upon is, that they are simply parts of the same thing—an attempt on the part of the Church to worship God, instruct and establish in religious truth, and build up a Christly character. If the preaching is of any value, it is to be estimated by the amount of instruction in Bible-truth given, the religious culture and holy life it produces in the people; and the same standard of measurement may be used for the Sabbath-school, so called, for its design is to reach the same result by slightly varying means, and it is a failure where it is not largely productive of these results.

When our Lord sent forth teachers, to disciple all nations, Matthew says. He said to them, "go ye therefore into all nations, baptizing," etc., "teaching them to observe all things," etc. "I pleased God by the foolishness of preaching to save them that believe." And "the work of the ministry was for the edification of the Body of Christ."

Now, what was primitive preaching? We find Christ entering the synagogues, and after the Scriptures were read, as was the custom of the times, by "the ruler" of the synagogue, the minister in charge either addressed the people, called on some one else to do so, or threw the meeting open to any to speak—a privilege of which Jesus frequently availed himself (see Luke 15, 29). "He taught in their synagogues;" "He came to Nazareth, and as his custom was, He went into the synagogue on the Sabbath day, and stood up to read," and read from Isaiah. After the reading it is said, in verse 20th, "and He closed the book, and gave it again to the minister, and sat down," and when all "eyes were fastened on Him He began to say unto them," etc. Read it. This is only one of many. Primitive preaching, in the old way, according to Christ's example above, and when He gathered the people about Him on the mountain side, was to sit down with the people, explain the Scriptures, and hear and answer questions on the same. The homily of the fathers of the early Church was a simple, direct, familiar explanation of the lesson for the day, and an appeal to the people to godly practices. It was after the Reformation, and at the time of the great Puritan successes that the preaching services, as now conducted, were introduced. Long prayers, long sermons, long essays, were substituted for all ritual services. Barnes refers to a fast-day service of good old Puritan times, "at which there were six sermons preached, without intermission." Philip Henry would begin preaching at nine in the morning, and never leave the pulpit until about four in the afternoon. John Howe usually began at nine in the morning, with a prayer of an hour, then prayed for half an hour, when the people sang for fifteen minutes, during which he retired and took some refreshment; after which he entered the pulpit again, preached another hour, prayed an hour, and the services were concluded with another prayer of a quarter of an hour. One of these men favored the people with sixty "previous considerations," occu-

pying some hours, when he gravely announced that he was "about to open the text," and proceeded with the sermon until near dark. Those were not halcyon days for a class not yet extinct, who believe that there is no other meaning to be attached to the command "to preach" than to present and urge truth in this set, oratorical manner. Does Jesus anywhere prescribe the manner in which this instruction must proceed? or may we be allowed to adapt the manner of its presentation to the needs of the people, young and older? We have the Book as evidence that very much of apostolic preaching, and that of our Lord, was by reading the Scriptures in the congregation, explaining, illustrating by incidents commonly occurring, hearing and answering questions. Those who advocate a change in the forms of teaching in New England churches ask simply that a portion of the Lord's Day may be spent in an effort to impress truth in another manner than by hortatory address. I say "New England," for be it known that, all through the Middle, Southern, and most of the Western States, no universal arrangement of the services is anywhere practiced. Out of these New England States the uniform custom is to have preaching in the morning, Sunday-school in the afternoon, and preaching again in the evening.

But, true to its Puritan instincts, New Englanders must insist that they shall be gorged with the Gospel, from half-past ten in the morning to four in the afternoon.

TAUNTON, MASS.

The church at Myrickville has just received a finishing touch, in the shape of an 800 pound bell—a much needed improvement. Indeed, it has the right ring.

Rev. E. A. Boyden, the greatly beloved pastor of our Church at Cochechet, has been laid aside for the past four months by a total loss of voice. He has but lately completed his studies, and entered on his life work, with promise of success. He has the sympathy of the ministry and laity, and their prayer for his speedy recovery. The following is a copy of the resolutions by his Church officers on the day when his resignation was read:—

1. Resolved, That the Quarterly Conference of the Cochechet M. E. Church, Providence Conference, has learned, with deep regret, of the continued illness of their pastor, Rev. E. A. Boyden, and of his resignation of his charge for the purpose of seeking, by change of climate, the needed remedy.

2. That his pastorate in this Church, though of but little more than six months' duration, has been such as to win all hearts, and his departure from us is an occasion of universal and profound regret.

3. That, wherever he may go, he may be assured he will be followed by the prayers and best wishes of the people he has served for his speedy recovery to health.

We rejoice to hear that the labors of Rev. Messrs. McDonald and Seales, with the pastor of Brockton Central Church, have resulted in the great quickening of the membership, and some conversions.

At Aushnet between 40 and 50 have professed to find Jesus. The work is largely among the young—only two being over 20 years of age. The pastor was assisted, a few weeks since, by Sister Walker, the evangelist.

Our Churches in Taunton are receiving what we trust are the first fruits of a general work. The evangelical ministers of the city have formed an association, with monthly meetings. The question now being discussed, and in the settlement of which we hope for concert of action, is, "what can we do for the young men of the city?"

Our new Church edifice at Berkley is to be dedicated Nov. 30, by Bishop Wiley; the Universalist church in Taunton is to be dedicated in December; the Central Congregational church, Fall River, is to be dedicated by Rev. Dr. Storrs, of Brooklyn, N. Y., Dec. 15. This last edifice will cost, exclusive of the chapel (yet to be added), about \$200,000. It is not finished in the high colors of modern concert-hall decoration, as is the case with some churches, but is simple, solid, sedate; and it impresses one who enters with the idea that it was built for God, for use, and to last. So may it be.

Our Book Table.

The first volume of the work of the Comte de Paris, upon *THE CIVIL WAR IN AMERICA*, which we have heretofore fully announced, is now issued from the press of Jos. H. Coates & Co. It makes a very handsome octavo of 640 pages; it is printed upon beautiful paper, in clear type; and is illustrated with numerous maps and plans. It bids fair to be the most popular and satisfactory history of the great civil war, especially of its military movements. The writer, an intelligent and cultivated Frenchman, friendly to the country, a participant in the struggle as a volunteer, defended by his foreign nationality from personal or party prejudices in speaking of men and events, gives a remarkably clear and comprehensible account of the occasion and opening of the civil war; writing particularly for the information of foreigners, but making himself equally interesting, and valuable as an authority, to the coming generations of Americans. He shows a remarkable familiarity with the political history of the country antecedent to the great outbreak. The first volume, which embraces the first two of the French editions, brings the story down to McClellan's final movement against Richmond, after the delays which had awakened so much impatience at the North. The Comte was a member of the General's military family, but, while evidently holding his chief in high estimation, was not blind to his faults and mistakes. Now that the events are historic, and not threatening calamities, we can calmly, and without passion, weigh the causes and occasions of those hours of terrible suspense and disappointment. The work has evidently been admirably translated, under the supervision of the author himself, by Louis F. Tasto, and the Amer-

ican edition has been carefully edited by Henry Coppée, LL. D. The work will hold a high and permanent place in the literature of the war, and probably its opinions will have a decisive influence in forming the final European judgment, both as to the army leaders and the character of the various battles.

A very attractive volume for holiday presents this year has been published by James R. Osgood & Co., entitled *POETIC LOCALITIES OF CAMBRIDGE*, and edited by W. F. Stillman. It is illustrated with a number of heliotype pictures of noted scenes, emblemized by song or sentimental association, in this academic town. These pictures, such as the house of Longfellow and Lowell, the memorable Washington Elm, Charles River, etc., are in their turn better illustrated by the rare lines of the matchless singers whose homes are in Cambridge. Longfellow, Lowell and Holmes, with others, are the contributors of some of their best appreciated verses to this volume. It will prove a delightful memorial to perpetuate the memory of sites that all visit in our fair sister city, and will be a favorite gift to bestow and receive during the coming days consecrated to friendly offices.

A peculiarly interesting and instructive AUTOBIOGRAPHY OF MRS. FLETCHER, with Letters and Other Family Memorials, edited by a survivor of her family, has been republished in this country by Roberts Bros., of this city. It forms a handsome duodecimo of 376 pages, with the attractive face of its beautiful subject at fifteen, and the remarkably fair and winning features of the matron of eighty. Mrs. Fletcher was a Yorkshire girl, of good family, tenderly brought up, and carefully educated. She married a cultivated and highly respected Scotch lawyer, and passed the chief portion of her life in Edinburgh. Her acquaintances were the leading statesmen and the literary men and women of her day—the close of the last and the first portion of the present centuries. Her autobiographical reminiscences of visits with these, intermingled with the story of her own life and the family incidents, form one of the most fascinating volumes that we have read for many years. Her own character, as brought out by additional notes from the pen of her daughter, and from the letters of her correspondents, was a peculiarly attractive one. She was an earnest reformer in the political and social world, making herself an intelligent companion of all her husband's and her colleagues' earnestness in this direction. The volume gives a very interesting view of the best Scotch society, in one of the brightest of its intellectual era. Our literature in the last few years has been greatly enriched by these admirable autobiographical contributions of cultivated women, such as Sara Coleridge, Mrs. Somerville, and Mrs. Fletcher. The last is every way worthy of a place beside the other two.

D. Lothrop & Co. publish a valuable addition to the *Standard Series of Library*, in the thin, octavo volume, entitled *THE EARLIEST TIMES TO THE PRESENT DAY. IT IS FROM THE PEN OF E. H. PALMER, M. A., author of that remarkably interesting work, "The Desert of the Exodus." The American edition has been revised by Dr. S. F. Smith. It is presented in a cheap, but really beautiful form, is ornamented with a number of excellent engravings, and will prove of great service in the illustrations of Scripture history. It is adequately full in detail to give the Bible student a clear outline of the whole history of God's chosen people, and is connected, by constant reference, with the portions of Scripture referred to in the recorded events. It is attractively written by one who has personally visited the sites and scenes of sacred events, and will be read with pleasure and profit by teachers and pupils in our Sunday-schools.*

Sheldon & Co. have published a second series, by Prof. A. C. Kendrick, of the University of Rochester, of *OUR PORTFOLIO OF FAVORITES*, selected from the best minor poems of the English language. The present series embraces longer poems than its predecessor. The volume is published in holiday binding, and is a handsome volume of 518 pages. The selections are made with excellent taste, from Shakespeare and Milton down to Tennyson, Lowell, the Brownings, and Rossetti. It is a fine volume to take up in hours of recitative and meditative reading, and covers a very wide and charming selection from among the world's chief singers.

THE HOMILIST, 12mo, 240 pp. (New York: N. Tibbals & Son), which has been announced as forthcoming, is now out of the press. It is by David Thomas, D. D., author of *The Biblical Library*, and several other celebrated works. It contains several modern homilies, a selection of homiletic outlines of sermons on the book of Psalms, of Proverbs, and of Ephesians, illustrations of national pupils, with an interesting pulp miscellany. It is to be the forerunner of a series of volumes, and where one subscribes for the set, it is sold for the small price of \$1.00, and is sent by mail for \$1.10; otherwise its price is \$2.00.

FOR CHILDREN.

Lee & Shepard publish a handsome, lavishly illustrated quarto, entitled *THE FOUR-FOOTED LOVERS*, by Frank Albertson. The title is large, and the paper is fine. The stories of loving bosoms of animal spirits and happy rabbits will delight the little fellows during the holidays.

The American Travel Society, whose books are for sale by Lockwood, Brooks & Co., send out a particularly attractive quarto, in extra-sized type, every page illustrated with cuts, called *APPLES OF GOLD*. It is, indeed, a bound volume of the beautiful little paper of this title, published by the Society. Nothing could be nicer, or more inviting for the youngest readers, than this charming volume.

Lee & Shepard publish *THE GREAT BONANZA*, a profusely illustrated quarto, giving a lively narrative of the adventures and discoveries in gold and silver mining, in oil well digging, in whaling, hunting, and fishing, by such popular writers as Oliver Optic, R. M. Ballantyne, Capt. Charles M. Hale, O. E. Bishop, Frank Taylor, and others. There are two hundred illustrations in the work. It is a rollicking and sensational volume.

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ZION'S HERALD

Free the balance of the year to all
New S. subscribers.

On the receipt of \$2.50 for paper,
and 20 cents additional for postage,
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We sincerely hope that preachers
will not delay to call attention to our
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money between this and January
1876.

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ZION'S
HERALD.

THURSDAY, DECEMBER 2, 1875.

Thanksgiving was a remarkably quiet
occasion in Boston. It was outwardly a
beautiful, crisp and inspiring day.
The streets of Boston were as still as on the
Sabbath, and the stores were generally
closed. The few churches that were
opened had good audiences. Dr. Cookman
preached a fine sermon in the Clarendon
St. Baptist church, and Rev. J. W. Hamilton
had a good congregation to hear his ex-
cellent memorial sermon upon the late Vice
President. We found ourselves within the
always suggestive walls of old Bromfield
St. A general Methodist love-feast was
held here, calling together a respectable
audience. Father Merrill presided, and
tenderly referred to ministers and members
of other days who had worshipped in the
venerable chapel that preceded the present
edifice, and were now in the upper sanctu-
ary. Rev. Bro's Hatch, Hansford, Ray,
Woods, and Prof. Spence of Tenn., of the
ministers, were present, and shared in the
grateful services of the hour. Short, warm,
loving experiences were told by many of
the brethren and sisters present, and the
most inspiring hymns were sung. It was a
taste of old times, and everybody enjoyed
it. Would that it were possible occasion-
ally to secure a full gathering of the Meth-
odist family of Boston at such representa-
tive love-feasts. It is not a delightful tem-
porary refreshment merely, but a means of
permanent and effectual grace. Thank-
sgiving becomes heartier when it takes on
this personal and purely spiritual form.

Mr. Moody, amid the manifestations of
remarkable tenderness and Christian affec-
tion on the part of those that attended the
closing exercises, left last week the scene
of his labors in Brooklyn, and passed with
his sweet singer over to Philadelphia.
Here even greater enthusiasm than had
been previously exhibited welcomed his
coming. An immense building, holding
some twelve thousand, was crowded, and
many were disappointed of entrance, al-
though the last night was stormy. The
succeeding meetings have been full of inter-
est.

In Boston the work has been steadily
growing in interest. The noon meetings,
held by Mrs. Van Cott, have been largely
attended, and have been followed by good
results. Miss Smiley's services at the
Union meetings have been seasons of re-
markable spiritual profit. But the work
has not been so much concentrated in Bos-
ton as it has been spread generally through-
out the Churches. The Universalists have
continued their meetings, and the Unitar-
ians are arranging a series of united Sab-
bath services. There is evidently a deep
moral impression upon the community,
and it only awaits the divine breath to
burst into a sweeping flame.

The Catholic Review thinks we seemed at
the enthusiasm of Father Finotti because
he placed relics of Joseph's house in Nazareth
and a portion of the cradle at Bethlehem in
the corner stone of his church at Lexington.
God forbid that we should sneer at any
well intended act of piety! We only
intended to express our natural and great
wonder at the confidence with which the
"Father" accepted these "relics" as ver-
itable portions of Joseph's house, and espe-
cially "of the cradle." We do not know of
any other church that has done this, and
however stumbles us a little. Nothing
short of a voice from heaven could entirely
remove our anxiety on that point; and
even then, we should have some fears of
our own sanity. The Review says that
good Catholics are as devoted to memorials
of the founder of their religion as Meth-
odists are gratified by relics of John Wes-
ley, whom he assumes to be the founder
of theirs. John Wesley did not found our
religion; neither did Joseph nor Mary, but
the Son of God. We have never, ourselves,
set a great estimate upon the relics, even of
such great and good men as John Wesley.
We doubt whether we should take much
pains to preserve a button from his coat or
a shilling that had been in his pocket. It
is, however, a beautiful weakness to invest
with loving sentiment a real memorial, and
if Father Finotti has really a piece of that
"cradle" we have nothing more to say!

It seems to be a settled fact that our
"French allies" are raising, with remark-
able success, a large sum of money to rear
an extraordinary memorial, partly a light
house and partly a gigantic symbolic figure
of Liberty, to stand at the opening of New
York harbor, as a monument of the friend-
ship of the French nation for this country.
It is to be reared in Centennial year, and
dedicated during the national celebrations.
The people of France are to furnish the
monument, and call upon America for the
pedestal. The design is to symbolize "Lib-
erty, lighting up the world." A great and
successful meeting has just been held in
Paris, in furtherance of the plan. A most
remarkable assemblage of the noted French-
men of the day was gathered. General
Schenck, our English ambassador, and Mr.
Washburn, our minister in France, with
visiting Americans of note, were in the
company. The French and American flags
were entwined, the name of Lafayette had its
representative present, and the enthusiasm
was wonderful. The scheme is very French,
but it is kindly conceived, and will be, per-
haps, a conspicuous mile-stone along the
way to universal peace; and if so, God be
praised!

During one of the sessions in the late pro-
tracted religious services in London a model
prayer meeting was held. Dr. Osborn, who
presided, desired that all the prayers, as far
as possible, should be expressed in the
words of Holy Writ. In less than twenty
minutes as many prayers were offered, the

characteristic Methodist response coming
from every part of the large congregation.
The following were some of these inspired
prayers:

"One prayer was, 'create in me a clean
heart, O Lord, and renew a right spirit
within me.' ('Amen.') Another was,
'teach me Thy will, O Lord; lead me in the
way everlasting.' ('Amen.') A third
prayer was expressed in the pathetic ap-
pel, 'bless me, even me also, O my Father.'
('Amen.') Another, 'Thou shalt guide me by Thy
counsel, and afterward receive me to glory.'
('Amen.') 'Who will show us any good?'
Lord, lift up the light of Thy countenance
upon us.' ('Amen.') 'O satisfy us early
with Thy mercy, that we may rejoice and
be glad all our days.' ('Amen.') And,
finally, Dr. Osborn uttered this inscription
praise: 'Unto Him who is able to do all that
we ask or think, according to the power that work-
eth in us, unto Him be glory in the Church
by Christ Jesus, throughout all ages, world
without end.' ('Amen, amen, amen.')

When Mrs. Fletcher (then Miss Dawson),
whose charming autobiography has just been
published by Roberts Brothers, was
quite young, she well recollected hearing
John Wesley preach in the parish church of
Tadcaster, the vicar being friendly to his
ministry. She said the venerable beauty of
the sainted man at that time could never be
forgotten by one who looked upon him.
The subject of his sermon was the alarming
advance of luxury in England, and one of
his homely and quaint illustrations forever
fixed that discourse in her memory. It was
taken from the preacher's own experience.
He said that, in his young days, his mother
used to make one apple serve for the family
dinner, whereas he found then that many
apples were used for that purpose, to satisfy
the taste of the children of that time! What
would he think now?

Some of our American papers have com-
plimented Dean Stanley for both his gen-
erosity and his catholicity in placing a monu-
ment to John Wesley in Westminster Ab-
bey. The former portion of the compliment
is not justified by the facts. The Wesleyan
Union is meeting at the expense of Dr.
Fletcher's change of the matter, and not
only bears the burden of obtaining the sub-
scriptions, but is himself a large donor. The
monument is to be an elaborate one. The
different panels in it are to bear the well-
known features of ex-presidents of the Con-
ference, and of a number of elect Methodist
leaders. The sculptor, Mr. Aston-Adams, is
temporarily called from his work to attend
the Prince of Wales on his Eastern tour,
which will delay awhile its completion.

A REPRESENTATIVE NEW EN-
GLAND MAN.

The two late honored senators of
Massachusetts, at whose burial the sor-
row of the whole country mingled with
the sincere tears of the State, were as
diverse as men well could be in charac-
ter and culture. Mr. Sumner repre-
sented the highest cultivation of her
schools and her most liberal intellectual
training, while Mr. Wilson illustrated
the sturdy character, the self-possession,
the broad and generous self-culture
when deprived of educational opportuni-
ties, the honest contempt of wealth
as an occasion for social distinction,
and the noble ambition to reach the
highest seats by deserving merit, of the
best class of New England yeomanry.
Massachusetts was justly proud of Mr.
Sumner, but she loved Henry Wilson.
Mr. Sumner's tastes, education and
years of travel abroad, separated him
in a measure from the common people,
although his humane sentiments and
confirmed principles made him the ad-
vocate of the oppressed and the friend
of the poor, always and everywhere.
He dealt with great ideas in their ab-
stract rather than their concrete forms.
Mr. Wilson was always a man of the
people; he dwelt among them; he was
personally familiar with their daily bur-
dens; he addressed them in their own
familiar symbols, and drew them to him
by strong personal sympathies and sacri-
fices.

Mr. Sumner would pronounce his
grand orations as if he thought less of
the audience immediately before him
than the greater presence that would
listen to his words as repeated by the
press, and the still wider hearing he
would have in the future. He elaborated
and polished his periods like the
old Grecians, who spoke for immortality
rather than to a temporary audience.
Mr. Wilson always spoke to the audi-
ence before him. He drew them into
entire sympathy with himself. His
words were homely, his illustrations
familiar, but he always spoke from
positive convictions. He carefully pre-
pared himself, indeed, with an abun-
dant of substantial facts for his pre-
sences, and then with great earnestness
and self-forgetfulness pressed his con-
clusions upon his hearers. Mr. Sum-
ner's orations awakened either the high-
est admiration or the liveliest indigna-
tion, as the hearer might be disposed to
sympathize with or oppose his positions,
while Mr. Wilson was persuasive, and
carried his hearers by a torrent of mag-
netic and impetuous natural eloquence.

Mr. Sumner was a poor politician, in
the ordinary acceptance of the word.
He could not stoop to manipulate cau-
ses; he did not take much interest
in political combinations; he was not a
very easy man to manage in urging
purely party measures; he was some-
what impracticable, and not beyond the
influence of violent prejudices, which
clung to him with wonderful tenacity.
Mr. Wilson was a born politician, and
illustrated the possibility of a man's
preserving his honesty, purity, and loy-
alty to conscience, and still entering into
the circles of social and political in-
fluence, to give direction and form to
these human agents the great moral re-
sults that he believed to be important.

Mr. Wilson's Christian principle, the
absence of the intense selfishness and
craving for wealth and the social esti-
mation it secures with certain classes,
which have ruined so many that have
entered upon a political career, saved
him from shipwreck during a period of
peculiar temptation, and while sur-
rounded by hundreds who fell under the
favorable opportunities to secure

fortunes through their public positions.
Some highly respected New England
names, as well as others from different
portions of the land, were dishonored
in the demoralization attending and
following the years of the civil war,
and have sunk out of the respect and
affection of the community; but no
such stain ever for a moment tinged the
name of Henry Wilson. He entered
Congress comparatively a poor man.
He has never been sought beside. He
has never humbled himself by any man-
ifestation of shame or self-consciousness
as to his poverty. He has borne him-
self nobly among the wealthy of his own
land and the nobles of Europe, without
envy or weak self-depreciation, basing
his claim to the respect voluntarily be-
stowed upon him upon the endowments
God had given him, and the intel-
lectual attainments and general cul-
ture he had secured by self-denying
efforts for himself. And he died poor.
Providentially there are none depend-
ent upon him who will suffer in his for-
tuneless death. There was never a
more honest or worthily honored grave
in which a statesman finally rested than
that of Henry Wilson.

His strict habit of abstinence as to al-
coholic beverages not only kept him
from disgraceful acts, and long pre-
served his constitution robust amid ex-
cessive demands upon it, but also
guarded him from social influences
which would have been perilous to his
moral purposes, and compromised his
stern rectitude of character.

Without sacrificing manliness or moral
principle, he was, probably, the
shrewdest and most efficient Republi-
can politician in the land. He was so
near the people that he caught at once
the earliest intimations, and was almost
an unerring prophet as to the tendency
of political movements. Without his
probity of character he would not
have had a tithe of his influence. Others
who still survive him are as wise as
he, but where will a man be found in
whom so much confidence will be re-
posed, who has so much practical wis-
dom and such unerring common sense?

The crowning grace, certainly of the
later years of Mr. Wilson's life, has
been his consistent and active piety.
In Washington, and wherever he has
happened to find opportunity, he has
most impressively urged, especially
upon the young, the supernatural
claims of religion. Without pretense
or cant, in the most unaffected and sim-
ple terms, he has referred to the
power and comfort of a religious faith
in times of trial and discipline, and has
not shrunk from warm exhortations to
an early entrance upon a religious life.
His constant service in the temperance
reform can never be forgotten. His
practice has harmonized with his public
professions. His course has been a living
protest, during his whole public
life, amid all the social temptations of
Washington, and the customs of even
our Republican court, against indig-
nities that constantly tend to physical
and moral ruin. Very few men carry
through a score of years at Washington
such an unblemished moral character as
his.

And now Massachusetts opens her
bosom to receive another of her hon-
ored and beloved sons. His loyal and
noble life becomes a permanent addition
to her rich heritage in her world-
respected children. Her chief citizens
will walk silently and tearfully beside
his body as it passes to its final resting
place. She has buried her presidents,
her leaders of armies, her senators, but
over no truer, more diligent, or useful
citizen has she ever spoken her final
benediction. Well done, good and faith-
ful servant, with more tenderness or
truthfulness.

We cannot better close this slight
tribute to one for whom we have long
felt a personal regard than by adding
a few of the closing sentences from the
many and eloquent funeral address,
delivered in the Capitol, at the public
obsequies of Mr. Wilson, by Dr. Rankin,
his pastor, in the Congregational church
at Washington. Referring to an inter-
view with him during his last sickness,
he says:—

"The first few verses of the 14th chapter
of John were read at his bedside. When
the reading reached the third verse, 'And if I
go and prepare a place for you I will come
again and receive you into Myself,' he in-
terrupted with a kindly eye, a check glow-
ing, 'what better revelation could there be of
a hereafter, of heaven as a place, of the
continued personality of our being, of the
power to recognize those whom we have
known in this world? And how could such
a being as the Lord Jesus utter such
words unless they are true? It is im-
possible to believe Him an impostor. It is
equally impossible to believe that He would
raise in us expectations never to be realized.'
Of course I do not undertake to give the
exact language of this remark, nor can I give
you any conception of the beauty and thrill-
ing power of what he said. I only know
that, when we rose from the prayer
which followed, the faces of all of us were
bathed in tears; and when that precious
memory of his last hours came into my hands
—the volume kept under his pillow, and
read and marked at intervals, day and night,
and when he knew not at what hour his Lord
would come—I saw these penciled stan-
zas:—

"The eye that looks in a dying hour
Will open in the next to bliss;
The welcome will sound in the heavenly world,
For the Father will be in his love;
We pass from the clay of unwearying friends
To the arms of the loved and lost,
And those smiling faces will greet us there
Which on earth were valued most."

Rev. J. P. Spence, President of the Ten-
nessee University, is visiting the East. He
is working in the interests of the institution.
He represents the only academic school of
any note among the whites in our Southern
work. This institution is one of importance
to our entire Southern field. A large per-
cent of our people in the Southern work
are poor, and have a strong claim on our
sympathies. Professor Spence has the ap-
proval and indorsement of the Board of
Bishops.

NATURALNESS IN THE PULPIT.

That there is a "ministerial tone,"
which distinguishes pulpit discourse
from that of every other kind of public
address, will hardly be denied by any
intelligent observer. A shrewd man,
accustomed to hear various preachers
in a large city, once observed to us
that he could distinguish the different
schools of theology by modifications in
the tones of preachers. He could tell
the Calvinistic, or "Orthodox," from the
Unitarian or Universalist; the Bapt-
ist or Methodist from either; and had
learned to pronounce pretty accurately
which theological seminary had sent
out the speaker—Andover, Harvard,
or Newton. So that there is not only a
generic tone, characteristic of pulpit
speakers as a profession, but a specific
one also, distinguishing denominational
classes of the profession.

A writer in the New York Christian
Advocate lately made some pertinent
reflections on this fact, and gave an ex-
ample. A visiting clergyman preached
on Sunday morning, and called upon the
writer on Monday; but his tones
were so different at the respective
times that it was difficult to suppose
they belonged to the same man. In
the sermon he started on a high pitch,
and kept it up, with painful monotony,
to the end. The final "amen" came
with such a sudden downfall of voice,
such a vocal collapse, that, says the
writer, a "bombshell" falling among
the people could hardly have produced
a more surprising and uncomfortable
effect. In his visit the next day he was
himself, but quite another person, vocally
at least, from what he had been in
the pulpit.

"But what was the matter with the
man?" asks the Advocate's correspond-
ent. "Why, he now spoke just like
anybody. His voice was no louder than
yours or mine. It was a full, clear
voice, and pitched on a natural, pleas-
ant key; and he sat and talked for
fifteen minutes as agreeably as possible.
It was amazing that this voice should
belong to the man who had preached,
I hope he didn't observe anything
strange in my manner, but I must have
looked at him pretty hard. When he
had gone I told my friends about it, and
said that I thought something must
have happened to the minister since
Sunday, to account for such a change.
'Pooh!' said one, 'don't you know
that some ministers have two voices, a
preaching voice and a talking voice?'
When they are in the pulpit, even if
they just give out a notice, they do it
as if they were delivering an oration.'
'What a pity it is,' I said, 'that they
can't be persuaded to use their talking
voice in the pulpit!'

Now, though it may be contended
that the solemnity of the pulpit should
have some effect on the manner of the
preacher, yet it certainly will not be
contended that it should render him
unnatural in voice, or in any other re-
spect. In regard to elocution, and in-
deed in regard to any and everything
in culture, the first question should be,
What is the natural basis within me
for it? What is my nature? as the
French would say. And in accordance
with this should the whole course of
education be directed. Such is the fun-
damental idea of Goethe's theory of
education, as presented in Wilhelm
Meister. In thus educating a child
you have his natural predilections on
your side, and these are of incalculable
power. But you have more; you have
also whatever of natural capability
he may possess for the given train-
ing. And so is it in regard to any in-
dividual department of culture or of
art or business. Be natural, is an ad-
vice of universal relevancy. Be so at
the bar, in the academic lecture-desk,
in the pulpit, in the conversation circle
—be so everywhere. This maxim
would, of course, prevent the habit of
imitation, so common and so fatal in
the pulpit. There are few things that
a public speaker should more scrupu-
lously guard against than that folly.
Nature herself seems to take a sportive
revenge on the weaklings who do her
despite to indulge it. She treats them
with a species of irony which
renders them ridiculous to intelligent
observers, for she hardly ever allows
them to copy anything successfully but
the faults of their models. The biog-
rapher of Dr. Nathan Bangs says that
when he was Presiding Elder the young
preachers of his District could be dis-
tinguished at the Annual Conference
by the inclination of their heads on one
side, which they unconsciously copied
from the good old Doctor, in their at-
tempt to imitate his pulpit manner.

But how shall we be natural? The
question would seem to be itself
quite unanswerable; but it is quite other-
wise. There are few things more diffi-
cult than for a young man, after several
years' training on given models, in a
theological seminary, to enter the pulpit,
and face an intelligent, perhaps a
more or less critical audience, and not
fall into the customary tone and man-
ner of the place. No other place of
public address seems so adverse to the
natural play of his faculties and his
voice. At the bar he would find no
such difficulty. In the senatorial or
popular assembly his voice would at
least have its natural freedom. A plea,
read at the bar or in the legislative hall
in the usual tone of the pulpit, would
be laughed down. Both speaker and
hearers would instinctively perceive
that such a manner is inadmissible
there.

The only method of self-correction
that we can suggest is, first, that the
preacher, clearly perceiving the liabil-
ity, resolutely set himself against it.
The mere force of will can do much in
this, as in everything else.
Secondly, let him go into the pulpit
with his subject so well studied as to

have no misgivings about it—no em-
barrassing apprehensions that may in-
terfere with his self-possession, for if he
loses the latter he can hardly expect to
be natural in voice, gesture, or any-
thing else. This advice is especially
important to extemporizers (so called),
for no kind of public discourse requires
more preparation than extempore speak-
ing. Whatever the word means, ety-
mologically, it never means practically
impromptu speaking.

Thirdly, let him, above all things,
have a direct, earnest aim in his dis-
course. He should banish the idea that
he is to exhibit himself for the criticism
of his hearers—that he is about to
give them an intellectual or eloquent-
ary entertainment. He should rise be-
fore them, charged with an important
lesson, and determined to urge it home
upon their understandings and con-
sciences in the most simple and direct
way possible. Fine language, fine fan-
cies, should not be thought of; they need
not be thought of; for true eloquence
will come spontaneously, in its right
place, if he rises under the sway of this
direct purpose. He should seek to for-
tify himself, in this pulpit moral, by
prayerful consecration to his work.

An old clergyman, of more than two-
score years of public service, remarked
that he never attained habitual "lib-
erty" in the pulpit till he discovered that
his anxiety to preach well was mostly
a selfish feeling—a fear of not ap-
pearing well before the bar of popular
criticism. He had to slay this selfish-
ness, and did so by going from his
knees, in his study, to the pulpit, and
never rising from his knees in the latter
till he felt that, by God's grace, his eye
was totally single, and he could address
the people without anxiety about the the-
oretical or eloquentary character of his
discourse. He remarked that he had
never found it necessary to remain long
on his knees in the pulpit; God was al-
ways ready to meet him there in such a
prayer; and he was then able to pro-
ceed with the self-possession and se-
rene conscience which are the best
guarantees of success in preaching.

Lastly, thus armed with suitable pre-
paration and moral power, the preacher
should begin calmly, but distinctly, ad-
dressing himself as much as possible
in a colloquial tone to the remotest per-
son in the congregation. If he so be-
gins he will find that all necessary em-
phasis, even passionate declamation,
will come of themselves, at the right
moment. Devout self-possession is the
secret of successful and natural dis-
course; and whoever is determined
to attain it can, by the grace of God,
do so.

HON. HENRY WILSON.

The fall of a leader, in war or peace,
often involving the cause in which he
had been engaged, demands attentive
consideration. Mr. Wilson fortunately
lived to see the cause to which he de-
voted the best energies of his life es-
tablished on sure and permanent founda-
tions, so as to be unaffected by his re-
moval. Among the many distinguish-
ed statesmen reared under the influence
of our liberal institutions, and by the
aid of our system of free and general
education, few present a more instructive
or honorable record than our late
Vice President. Though by no means
our ablest statesman, or most brilliant
orator, he was yet distinguished by a
rare combination of practical qualities,
unimpeachable integrity, sound judg-
ment, unwearied industry, nice polit-
ical instincts and insight into public af-
fairs, together with an unusual facility
in treating popular questions and in
wielding party influence, which did not
fail to elevate him from the plough and
the shoe-maker's bench to a command-
ing position in the councils of the Re-
public. His life, in its humble origin,
struggles, plans, high moral aims,
and crowning success, is a lesson to our
young men, affording hope and encour-
agement to the most humble to strug-
gle up to a more desirable position. In
the presence of such an example no one
need despair.

As here indicated, Mr. Wilson was a
man of the people, a sample of the de-
mocracy of the soil, and like Abraham
Lincoln, an instance of the training
and culture afforded by our free insti-
tutions. His father lived in abject pov-
erty, obtaining hardly a sufficiency by
his day labor to meet the most pressing
demands of his large family. His fam-
ily name was Colbath. He was the son
of Whitcomb and Abigail Colbath, of
Farmington, N. H., was born Feb. 16,
1812, and was christened Jeremiah
Jones Colbath, a name which he bore
till he was of age, when by vote of the
Legislature he was allowed to assume
his mother's family name, and was
thenceforth known as Henry Wilson.
The Colbaths, or Colbreaths, are
Scotch, who passed over to the north
of Ireland in the reign of James, and
thence to New England, four genera-
tions since.

The early years of Wilson were dis-
tinguished by poverty and a love of
reading, both excellent preparations
for a life of usefulness. Of the first of
these he was never ashamed, nor, on
the other hand, did he make it a vir-
tue. The thought of that feature of
his life was painful, and even awak-
ened in him a deep and tender sym-
pathy for the struggling and indigent
classes. His own history made him
the advocate of the working men. In
referring to this period of his life in a
speech in his native County, he said,
"I feel that I have a right to speak for
the toiling men, and to the toiling men.
I was born in poverty. Want sat
my cradle. I know what it is to ask a
mother for bread when she has none to
give." Sad, but memorable words
from the lips of one who had long and
honorably represented in the United

States Senate an old and renowned
Commonwealth!

By the pressure of want he was
driven, at ten years of age, to accept
an apprenticeship with a farmer, from
whom on attaining full age he received
by his contract a yoke of oxen and six
sheep, which he sold for \$84—the
first money he was able to call his
own. He was now ready for work,
but unfortunately no work in the re-
gion could be found. He walked to
Dover, Newmarket, Salmon Falls, and
other places, seeking employment in
vain; no man would hire him; and he
returned home, foot-sore and weary,
but not disheartened. His was the
unconquerable will, sure to command
circumstances in the end, however
sorely he might be obliged to struggle
with them at the beginning. In this
forlorn condition he heard of work in
Natick, Mass., and like a hero made
his way on foot the entire distance,
with his pack on his back. He ar-
rived, bruised and lame, at the place
of his destination late at night, and put
up at the old village hotel, having
spent on his journey the ample sum of
one dollar.

The love of reading which he early
acquired he ever gratefully traced to
the gift of a copy of the New Testa-
ment by Mrs. Eastman of Farmington,
a sister of Hon. Levi Woodbury. He
was then eight years old, and was to
have the book for reading it through;
and to be surprised and delight he per-
formed the task in seven days. In this
admirable woman he had a sincere
and judicious friend, who did much to
unfold and cultivate his educational
tastes and mental capacities. Inter-
ested by the use made of the Testa-
ment, she carefully watched the course
of her young disciple, and from the
ample stores of her husband's library
was accustomed to loan him such vol-
umes as were adapted to enlarge his
zeal for knowledge, as well as to store
his mind with useful information. In
this way he read, during his minority,
under every disadvantage, at night,
and often only by a pine-knot light,
a thousand volumes of history, poetry,
biography, fiction and literature. Here
he got his first taste of Scott, Irving,
Cooper; here he read Hume
and Gibbon; and here too he opened
the eloquent pages of Pitt and Burke.
With such furnishings he went to his
new home in the Bay State.

At Natick he engaged to labor five
months for the trade of a shoemaker,
and at the end of seven weeks gave \$15
to be released from his bargain, when
he began to work for himself. He now
toiled indolently—sixteen hours out
of the twenty-four. He was known to
work two days and a night without ces-
sation. He undertook to make fifty
pairs of shoes (a week's work) with-
out stopping. At the forty-seventh
pair he fell asleep, from sheer exhaus-
tion. "He is a very good young man;
we like him much," said his boarding
mistress; "but he keeps us all awake
by his continual pounding." That con-
tinual pounding was one element of his
success.

In 1835 he heard Everett at Lexing-
ton, and Webster in Boston, the oracles
of the dominant party in the State. How
little did these masters of the political
forum suspect that the rustic youth in
their audiences was by his superior
popular instincts to appropriate their
arms and their kingdom, and to elbow
them from the stage. Those hearings
deepened his interest in and quickened
his tendency towards politics. He took
a trip to Washington, and heard some
of the great orators; obtained a view
of the horrors of slavery; returned, and
attended school a few terms; lost the
\$700 he had earned by hard labor, and
then again engaged in business. But
his heart was not in business; the lyce-
um, the latest political events, the
books he read at night, claimed a pri-
mary interest. Politics henceforth en-
grossed his attention. In 1839 the ad-
vocates of the "fifteen gallon law" at-
tempted to send him to the Legislature,
and in 1840 he floated in on the "Tip-
pecanoe and Tyler" wave. In this can-
vass he took the stump, his first speech
having been made in the Methodist
church, in opposition to Amasa Walker.
"The Natick Cobbler," appearing as a
new star in the political heavens, was
accepted as the oracle of the working
men. "How can this babbling know wis-
dom?" said the wise Sachems, "never
having been in the schools."

In 1844 he entered the Senate, of
which he was made president; in 1850
he was a member of the Constitutional
Convention; in 1851 re-elected to the
House, and was a chief agent in elect-
ing Sumner to the National Senate; and
in 1855 he was himself chosen to the
Senate, where he remained till elevated
to the Vice Presidency.

With an appreciative sense of what
was practical and expedient, the power
of Henry Wilson nevertheless lay in his
moral convictions, in his sense of duty
and right, and in his allegiance to con-
science, to good morals, to liberty and
to God. Though not a professor of reli-
gion till 1868, when severe family af-
flictions led him to view the serious
aspects of life, and the still more seri-
ous consequences of human conduct in
a future state, he was ever a church-
goer, and a firm and steady supporter
of the cause of Christ. The Bible was
the source of his best political ideas.
As a political leader he attained the
point of greatest power in dealing, not
with questions of finance, of general
legislation, or of military order, but
with those of temperance, liberty, and
the rights of man. To the principles of
liberty the instincts of Wilson were un-
swerving. The needle is not more
true. He devoted himself to an im-
mortal sentiment; he anchored to a
great cause, which was sure to bear

him on to triumph, as the iceberg con-
ducts the becalmed mariner to tropi-
cal seas; "he floated into power on
the wave of principle, while others timor-
ously declined to take that wave, and
now lie strewn as wrecks along the
barren strands of compromise and ex-
pediency."

Around this central conviction, this
exalted devotion of his soul, other
qualities above named revolved in
beauty and harmony. The Spartan
simplicity of his life, his approachable-
ness by the humblest, his penetrating
political insight, his sound judgment
and tact in dealing with men, made
him a power in the nation by inspiring
confidence in the people. Great as an
orator and speaker, because he spoke
out of the depths of his convictions, he
also, like Xenophon and Caesar, was
fortunate enough to record the deeds
of his comrades in this moral warfare.
"The Rise and Fall of the Slave Power
in America" will be his most enduring
monument, lasting on to other genera-
tions, when brass and marble shall
have perished—a noble testimony to
his appreciation of the moral forces
in society.

Editorial Paragraphs.

We are fully aware that the Methodist
ministers of New England are constantly
performing a labor of love for ZION'S HER-
ALD. Many never fail to give us a good
number of new names; but we are fearful
of the cry of "hard times" may prevent some
from making their usual effort to increase
its circulation. Please bear in mind these
are just the times when the paper will
need more particular attention than in or-
dinary years. A little extra effort, no
doubt, would not only secure the renewal
of old subscribers, but add many new ones
to our list. We earnestly appeal to every
minister to guard the interests of the HER-
ALD. If you fail to give it your personal
attention it will suffer. No special agents
are sent into the field,

Dr. Douglas is one of God's noblemen. One feels almost rebellious, at first, at the affliction that must so constantly limit his usefulness. He is now, in addition to his duties as President of Conference, securing the establishment of a Methodist Theological School in connection with the McGill University in Montreal. The Doctor's sermon, on Wednesday evening, in Music Hall, was the most finished and eloquent discourse that has thus far been heard in the course. The eve of Thanksgiving diminished the audience, and the unfamiliar enunciation of the speaker hindered the more distant hearers from catching the falling inflections of his sentences; but all that heard distinctly were greatly gratified and profited. The sermon, when published, as it will be in a few days, will be much sought after. His subject, introduced by a remarkably picturesque description of Occasia in the days of the Roman governors, and of the scene attending Paul's trial before Festus, was the response of Christianity to the indictment of unbelief, as personified by Festus, and was founded upon Paul's remarkable words, "I am not mad, most noble Festus." The eloquent speaker showed that the Christian discipline was not irrational in his views of God, nor in his trust in the Holy Scriptures. His eulogy of the divine Word was a marvelous climax of eloquent appeals. The Christian is not beside himself, the speaker continued, in his views of sin and salvation, nor in his trust in the sublime revelations of the world to come. How these few decisive points were clothed with a glowing rhetoric, and strengthened by a closely adjusted logic, can only be appreciated by reading the sermon itself. Dr. Douglas carries back with him the best wishes and hearty respect of those who had the pleasure of meeting him during his visit.

The *Christian Advocate* has the following notice:—

"Rev. George H. McGrew, a member on trial in the Rock River Conference, and just now closing his course of study in Drew Theological Seminary, is under appointment as missionary of the Methodist Episcopal Church to India. He was ordained at Madison, on Thursday last, by Bishop Foster, and will probably embark for his mission work on November 27."

There is no reason why India should not have the best of our young laborers, but in several instances of late, such as in the case of Mudge, Cheney, and now McGrew, we have felt a momentary impatience that these brilliant and devoted young ministers should be taken from our work when their gifts seem to be so much needed. Mr. McGrew is a West Virginian. He graduated with honor at Middlebury. He then entered the Law School at Cambridge, where he won for himself, as a student of much promise, a very enviable reputation. He has since been a practicing lawyer. We do not know that his engagement to one of our most cultivated and devoted young ladies, now missionary in India, had any influence in drawing him from the bar to the pulpit, and to the self-sacrificing life of a missionary; but if it did, in her case was fulfilled the promise of the apostle, *and to, I am with you*. A divine Hand, doubtless, moved the chain of natural causes. Many prayers, and the warmest wishes for his success, and the highest success in his blessed work will accompany our young friend as he goes to his new field. If our secretaries can find such material for their Oriental work they may hope with God's blessing for the largest returns.

The funeral services in Washington of Mr. Wilson were peculiarly solemn and impressive. The address of Dr. Rankin was one of great appropriateness, in excellent taste, discriminating and tender. As elaborate and high tributes have been paid to others of the honored dead of the nation, but no one excepting the first President, President Lincoln, and perhaps President Taylor, have ever received heartier and more tender expressions of respect and affection. In Baltimore, especially, which is wonderfully significant of the change of sentiment already wrought in the nation, the reception was every way respectful, and even tender. In Philadelphia and New York, and all along the line of passage, the solemn cortege met the profoundest exhibitions of sympathy and grief. He rests as we go to press in the memorable Doric Hall, so many times sanctified by the silent presence for a short time of the beloved sons of Massachusetts, in their final slumber, on the city offered every symbol of respect that love and high estimation could suggest. The services at the State House were singularly appropriate and affecting. As we close our columns the dissolving dust is passing to the town of his long residence, to be tenderly laid by his weeping citizens beside his beloved wife and son.

The only clergyman of Boston who has publicly denounced the revival services lately held in Brooklyn, under the charge of Mr. Moody, is Rev. Mr. Savage, now the occupant of an Unitarian pulpit. He has recently written an earnest Congregationalist minister at the West. When a man cuts himself loose from revealed truth he cannot prophesy, himself, whether the currents to which he has yielded himself will drift him. The *Chicago Advance* says:—"About three years ago we printed a course of earnest articles on the subject of revival, by Rev. Mr. J. Savage, then of Hannibal, Missouri. He now appears, working himself into heroic vehemence in denunciation of the present revival, as 'utterly antagonistic to Unitarian principles, and even to common sense.' Modestly likening himself to Socrates in Athens, Jesus in Jerusalem, Socrates in Athens, Jesus in Jerusalem, he vows a determination to 'stand up alone, a minority of one, in the midst of the fierce enthusiasm and opposition of the great orthodox majority that, now as then, calls all who do not agree with them anti-Christ and infidel. Still, stand up we must, and hold aloft our flag, on which is inscribed, 'God, liberty, light, and civilization!'"

We have read with pleasure and profit the admirable prize essay of Rev. Augustus C. George, D. D., entitled "The Christian Steward; A Percentage of One's Annual Income for Charity." The Systematic Benevolence Society, of which George W. Shelton, of Birmingham, Conn., is the faithful secretary and treasurer, offered a prize of \$100 for the best discussion of the subject. Forty-five essays were presented, and that of Dr. George was selected as the best. It is a full, clear, animated and well-illustrated presentation of the duty of giving regularly and with a definite rule, and the church accepts and practices upon the doctrine. The essay, which can be had of the Secretary for \$2.25 per hundred copies, ought to be so widely throughout the Christian Churches. It would become the seed of a blessed harvest.

Dr. Tiffany is lecturing in this vicinity. He delivered his new discourse upon the new and true civilization before an appreciative audience, last week, in Tremont Temple. Thanksgiving made the audience small, but in no sense diminished the animation of the eloquent speaker. On the Sabbath the Doctor supported, with great acceptance, Park Street Church.

In reading the obituary of the late Mr. Anthony Holbrook, on our 7th page, the reference to the children at the close should have added to it the fact that, though composing two families, their love for the venerable father was a most conspicuous trait on the part of each of them, including those residing at home as well as the absent ones. More precious or more significant floral tributes are rarely seen than those so appropriately grouped around the funeral case, some of the choicest of which were theirs. We have learned also that the last sickness of Brother H. was induced mainly by his great, literally unexpressed joy on the occasion of his son's return from a voyage at sea of more than a year's duration. The venerable man scarce rallied from the powerful reaction on his system.

The School in North Carolina, where Rev. W. J. Parkinson has been the Principal, has not been given up. Mr. Parkinson is simply transferred to Northern work. Rev. Mr. Thayer, son of Dr. L. B. Thayer, of East Boston, heretofore a member of the Theological School of Boston University, and a young man of much promise, has gone out as a successor to Mr. Parkinson. We wish him great success, and doubt not he will fully merit it by faithful and earnest endeavors.

The name of the writer (the well-known and greatly respected Rev. Moses Hill, now of Hartford, Conn.), of the interesting letter to Dr. Trafton, in reference to early Methodism in Bangor, given in our last paper, was unintentionally omitted.

We are indebted to Bishop Harris for early slips of the Episcopal appointments, and for the official decision, with the grounds of it, for changing the meeting of the ensuing General Conference from St. Louis to Baltimore.

Rev. C. H. Buck, of the class of '64, West Jersey University, now pastor of the St. John Street Methodist Episcopal Church, New Haven, has been passing a few days in this vicinity.

We enjoyed a pleasant call at the office from Rev. L. D. Davis, of the Newport (R. I.) Journal, one of the best local papers that reaches our office.

Rev. W. G. Cheney paid us a short visit. He calls in a few weeks for his important mission in India.

Editorial Items.

The December number of the *Wide Awake* is the sixth. This new candidate for the favor of the young people has been very successful. With such contributors as Amanda M. Douglas, Marian Douglas, Sophie May, Ella Farman, Julia A. East, Mrs. J. D. Chaplin, and others, well known for their aptness in writing what pleases young readers, there is no reason why it should not succeed, even if it were not the cheapest magazine of its character. The *Wide Awake* is a very pleasant surprise. It has been consolidated with the *Wide Awake*. D. Lohr and Co. are the publishers, and Miss Ella Farman is the editor.

The well-arranged tract, prepared by Rev. A. D. Sargent, at the request of the New England Conference, upon Request, and the duty and form of making one's will, has been very handsomely published by the Book Agents. J. P. Magee has them. They cost about a cent and a half. It will make the best of ammunition with which to load one's pockets. It answers questions that ministers constantly are asked.

Robert Carter & Bro's issue, in the form of an ornate quarto, with full-page illustrations, in large open type, an edition of BUNYAN'S PILGRIM'S PROGRESS. It makes a handsome gift-book, and enjoys a perpetual popularity.

The will of the late James M. Beebe of Boston, disposing of about \$400,000, of which \$85,000 is given to charitable institutions—\$50,000 to the Massachusetts general hospital for the maintenance of free beds, \$10,000 each to the home for aged men, home for aged women, and Church home for orphan and destitute children, and \$5,000 to the Baldwin Place home for little wanderers.

A most interesting Thanksgiving festival was enjoyed at the residence of R. W. Allen, Malden, Mass., by the members of the family, consisting of our brother and wife, six children, the companions of three of them (the husband of the fourth, married, being necessarily absent), and eleven grandchildren, twenty-two in all, and all enjoying health. The children and the companions of the married are all connected with a Christian Church by one, and two of them are ministers of the Gospel. Such a family Thanksgiving festival is seldom enjoyed. It was a season of most delightful interest, to grand parents, parents, children and grandchildren.

A PLEASANT SURPRISE.—The people of the Grace Methodist Episcopal Church, Worcester, called upon their pastor, Rev. C. D. Hill, a few evenings since, completely filling his residence. The evening was spent in an exchange of friendly greetings, and before they separated they left behind a well-filled purse and other articles, as an expression of their regard for their pastor and teacher. Mrs. Hills and children were also remembered, and presents were made to them, valuable as well as useful. The presentation was made by Mr. F. A. Clapp, a few well chosen words. The visit was a complete surprise to Mr. Hill and his family, and the response was very feelingly made by Mr. Hill, and also by Mrs. Hills, who has during the past three years taken an active part in the social work in this Church. The occasion was the tenth anniversary of their marriage.

Walker's *Christian Ethics* (Lee & Shepard, Boston, and Methodist Book Concern) is constantly gaining in public favor. Many of our young men, having once read it, esteem it now as one of the richest sources of Christian inspiration. The work has the heartiest endorsement of President Warren of the Boston University.

Rev. W. S. Karr, of the Cambridgeport (Mass.) Congregational Church, has been appointed to succeed Rev. Dr. Vermilye, deceased, as Professor of Systematic Theology in the Hartford Theological Seminary.

Rev. John Allen, the Camp-meeting hero, has so far recovered as to visit his friends in this vicinity. He is looking as bright as ever.

Mr. Oliver Johnson and Mr. George S. Merriam are to retire from editorial connection with the *Christian Union*.

New Music. Published by O. Ditson & Co.: "Praise the Lord," quartette, by Fred H. Pease; "Don't Leave Me, if You Love Me," by Brown Conner; "Pauline and Paul," music by H. P. Danks; "Flower Song," Gustav Lange; "Gazelle," galop, E. Pfeiffer.

Rev. T. L. Flood telegraphs us, just as we go to press, from Jamestown, N. Y., the following: "My Church is in the midst of a gracious revival. I cannot meet engagements in New Hampshire."

"The Methodist Episcopal church of St. Albans," says a correspondent, "of which the Rev. A. C. Stevens is pastor, is rapidly approaching completion. Its outward appearance is a beautiful piece of architecture. The interior will be finished in a superior, workmanlike manner, and when completed will cost about \$30,000."

Mr. and Mrs. Richard Lewis, of Malden, had a very agreeable surprise, on the evening of the 16th ult., from a goodly company of friends at their house, on the occasion of their golden wedding. Valuable gifts were deposited in honor of the venerable bridegroom. The pastor took the opportunity to put the question to them, if, after fifty years' consideration, they were willing to relate each other as husband and wife. The smiling answer was in the affirmative, whereupon he declared them husband and wife together, expressing their thanks for this expression of friendship. In connection with this pleasant occasion was declared, and that, when their diamond wedding shall occur, we all hope to be there, whether it takes place in heaven or on earth. The prayer, the doxology, and "Nearer, my God, to Thee," closed the interview, and all joyously departed.

The annual meeting of the Presiding and ex-Presiding Elders of the New England Conference was held in the parlor of the Theological School of the Boston University, Nov. 3d and 4th. Twenty-three were present, and took part in the doing of the conference. Important subjects bearing on our Church work in New England were considered and discussed. Great harmony and fraternal feeling prevailed in all of its deliberations and action. It was a season of delightful interest and profitable Christian communion. The conference was invited to meet the Board of Bishops at their rooms, where an hour was spent in profitable intercourse. Several of the subjects considered by the conference will be presented to the consideration of the next General Conference.

R. W. ALLEN, Sec'y.

Notes from the Churches.

MASSACHUSETTS.

For the Music Hall Fair twenty three tables have been taken, and a first class café and attractive side-shows are promised. The ladies now earnestly call for prompt and liberal donations of all kinds of useful and fancy articles for their tables, from all the Methodist Churches of Boston and vicinity, that the burden of making the Fair a great success may not rest heavily upon any one, where we have an equal interest.

Mrs. Rev. C. H. Zimmerman, wife of the pastor of the Methodist Episcopal Church at Fryeburg, gave the fourth lecture in its course in that village, on "Children of Silence," or the deaf and dumb. She was not a whit behind her brother-lecturers. Many of our lecture committees would do well to give this sister a place in their massing lectures, by displacing some of their trashy massing lectures.

The Maine Charitable Mechanics' Association have opened a free school for the instruction in drawing, at their rooms in Portland. All mechanics in the State are invited to attend the school, which will be open every Wednesday and Friday evenings, and under the care of a competent instructor.

The vestry of the new Pine St. Methodist Episcopal Church was dedicated last Friday, Nov. 19. The services continued through the afternoon and evening, and were of an exceedingly interesting character. Addresses were made by several clergymen, of our own and other denominations, in which they seemed to vie with each other in extolling the genius and work of Methodism. After the address in the evening, and a showing by F. A. Smith, ex-president of the board of trustees, of the financial condition of the enterprise, the pastor and vestry members have labored with untiring zeal for the Church, asked the congregation for a contribution. The pledges and collections amounted to about \$800. Only about \$3,500 are still needed to finish and furnish the entire Church. This will all be provided for by the day of the dedication of the audience room, at which time the church will be opened to God for free church—free from debt. The vestry is built with all the modern improvements, and fitted up and furnished in the most tasteful and convenient style.

Old Pine St. Church, in her new temple, true to herself, has a grand history before her. The brethren at Goodwill's Mills, led on by their irrepressible pastor, Rev. A. Turner, have done a good thing for themselves and the Church by tearing down the old parsonage and erecting a beautiful and convenient new one. The spiritual interests are keeping pace with the material. Fifteen have been converted during the year, and the benevolent collections have not been neglected.

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A mass praise-meeting was held in City Hall, Portland, on Thanksgiving Day. The great hall was packed. The singing was led by a brass band. Selections of Scripture were read by Rev. S. F. Jones. A collection of \$120 was raised in behalf of the "Widow's Wood Society."

J. R. McKelvey and Hon. Neal Dow spoke to a large audience in the Chestnut St. Church, last Sabbath evening, on the subject of temperance.

The sum of \$1000 has been raised by the Executive Committee of the Y. M. C. A. for the purpose of holding Gospel meetings throughout the State, under the auspices of that Association. Col. F. E. Shaw, late of the *Mirror* in Portland, has been engaged to superintend the meetings.

Four persons were received into the Baptist Church at Springvale last Sabbath, by Rev. A. Bryant, the pastor.

The Reform Club of Portland held an interesting public meeting in Congress Street Methodist Episcopal church last Sabbath evening. These reformed men are a marvel to themselves, and to all who know them.

The York County Temperance Alliance are to hold temperance meetings in most of the towns of York County during the winter.

Rev. Mr. Bosworth was installed pastor of the Congregational Church at Woodbury's

evening of the 24th ult. at the parsonage, and after an hour of social converse and song left substantial tokens of regard for the pastor and his companion. Our three years have been wonderfully brightened by repeated expressions of Christian sympathy and love. G. H. LAMSON.

Malden.—The Woman's Foreign Missionary Society of the Malden Methodist Episcopal Church celebrated their anniversary Sabbath evening, Oct. 3d. A large congregation gathered on the occasion. Mrs. J. H. Mansfield of Chelsea, delivered a very appropriate and inspiring address, which was followed by a touching tribute to her deceased sister Elizabeth, by Miss Hannah Haven, and the announcement of a gift of sixty dollars to the society from the departed one. Several ladies were made life-members—among the rest, Miss Susie Blodgett, recently married to Rev. J. R. Wood, who is about to sail for the mission fields of South America. The occasion was graced with songs, original and selected recitations by the young ladies, and two very fine solos, rendered by Mrs. Jacobs; and last, but not least, a generous donation from the congregation. All felt it was good to be there, and we hope for the like again, each succeeding year rolls around.

PASTOR.

Lawrence.—The City Mission anniversary was held on Sunday, Nov. 14th, at the residence of the 21st, Hon. H. G. Herrick presiding. After prayer by Rev. Dr. Stevenson, the City Missionary, Rev. Charles U. Dunning, read his annual report, which was one of the most encouraging and satisfactory of any that have preceded it, and shows that a large amount of good is being accomplished through its agency. After the reading of the report short addresses were made by Rev. Dr. Packard, Rev. J. H. Barrows, S. P. Eaton, exp. and others.

MAINE.

China.—God is moving among His people. Last Sabbath was a highly interesting day with the Methodist Episcopal Church of China. Rev. A. M. Wood preached a very able discourse from Psalm xxxviii, 18. The evening service was one long to be remembered by both saint and sinner. It was a Holy Ghost service. Rev. Mr. Wood, for their knees for an hour. The importunate prayer was breathed, not only once, but thrice by some. At the close of the meeting sinners rose, saying, "We would be Christians. Meetings are being held every week, and a glorious ingathering of souls is expected. Brethren, pray for China. H.

Items.—Gen. Neal Dow is active in the temperance work, speaking in the different neighborhoods almost every evening.

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Corners Nov. 10th—sermon by Rev. Mr. Ferris of Gorham.

Rev. Wm. Keegan, of Brooklyn, delivered a very eulogistic memorial sermon for the late Bishop Bacon, at the Catholic cathedral in Portland last Wednesday.

The Turner House in Skowhegan is now offered for rent or sale. Very significant, so thick the temperance people.

Webb's Mills Reform Club, Bridgton, is doing a good work in the neighboring towns, getting many to sign the pledge in its meetings.

Gov. Digley lately addressed the people of Farmington, upon the subject of temperance, much to their satisfaction. The Governor is a fine speaker, and is deeply interested in the temperance reform.

W. E. C. Rich, a graduate of Bates College, has been elected usher of the Lawrence School of South Boston.

The Union church at East Wilton has received a new bell, costing some \$300.

The Baptist Church in Lisbon received one to full membership by baptism, and three by letter last Sabbath.

The receipts for the Maine Missionary Society for October, \$1,201.92.

There is a good religious interest in the Methodist Church in Augusta. November 7th, Bro. Sanderson, the pastor, baptized 6, and received 1 to the Church. At the Winthrop Street Universalist Church, the same day, 4 were baptized, and 5 received to the Church.

Center Lovell has a temperance revival. The temperance reformers from Bridgton have been laboring there with good success. Other parts of the State are sadly in need of the same thing.

A recent report shows the number of the insane in the hospital at Augusta to be 394. Of these patients a large portion will, it is hoped, be cured.

Two attempts were made, November 13th, to burn the business portion of Waterville. The fires were discovered in time to prevent a disastrous conflagration. The new cotton mill is soon to be in operation. Religious interest in the village good. The selectmen have offered \$100 for the detection of the incendiary who burned the gymnasium connected with Colby University.

A Reform Club has been organized at Bryant's Pond, consisting of more than 100 members, among the number 40 old topers.

Rev. A. H. Martin has been appointed chaplain at the Merrimack County farm.

Typhoid fever is raging fearfully in Sweden.

EAST MAINE.

Bangor.—Dr. H. A. Reynolds, president of Bangor Reform Club, has been absent several weeks upon a lecturing tour in Massachusetts. We receive very encouraging reports of his labors, especially in the work of organizing Clubs.

The Ladies' Temperance Crusade of this city has recently held a very successful love feast, at which the amount of \$300, which will greatly aid in their benevolent work in our midst. They meet weekly, on Wednesday afternoon, for business and prayer, and also hold temperance mass meetings on Friday evenings.

It is confidently hoped that revivals may attend the labors of the Churches the coming winter. Already some among us are saying, "we would see Jesus."

At Guilford, Rev. W. B. Eldridge pastor, 3 have been baptized recently, and 4 received into full fellowship in the Church last Sabbath. Stronger and more active life is pervading the membership. We have excellent Church buildings there, but considerable indebtedness remains upon the church. May the Christian band remain steadfast and hopeful, and God will surely lift the financial burden, for Methodism has an important mission for Christ in that beautiful town. W. L. B.

CONNECTICUT.

Dedication at East Hampton.—The new Methodist Episcopal church here was dedicated on Wednesday, Oct. 20th. Rev. B. I. Ives preached the sermon, and managed the financial department with his usual success. The new edifice is a model of neatness, and reflects great credit upon all concerned, especially Rev. A. W. Paige, pastor, who has personally superintended the entire work. The total cost of the church is about \$11,000, towards which about \$5,000 had been pledged previous to the dedication. The balance, of some \$6,000, with a surplus of \$700, was raised at the dedication.

Prof. Rice, of Middletown, preached in the evening. The Presiding Elder and most of the preachers of the District were present, and participated in the services. Our brethren at their new enterprise have been cordially welcomed, and deserve great credit. May the blessing of God crown all their endeavors.

At Watutagan has been favored with a glorious old-fashioned revival, that took hold of the men and women in such powerful conviction that they could not well refuse to come to Christ. At the close of the first week 48 joined the class, and at the close of the second week 58 were baptized, including the finest portion of the place. Rev. J. O. Dodge, pastor.

RHODE ISLAND.

The new chapel at Lane's Station is being rapidly pushed forward, and will be ready for occupation in a few weeks, with no debt on it.

The Society at Greene has been obliged to suspend work upon its chapel for lack of funds. It is to be hoped that the wealthy Societies of Providence District (though the number of such is not legion) will come to the aid of this struggling Church. Its pastor, Bro. Goodrich, is laboring earnestly to secure the completion of the building, and a few hundred dollars will make certain the success of the enterprise.

Methuen is in the town of Union, Conn., a little beyond the Rhode Island line. The Methodist chapel there has an interesting history. Last year a sister of the Church started out in pursuit of funds to erect a humble edifice. It was most emphatically a work of faith. Among others called upon for aid, the Society of Providence District, which was one of the Congregational Churches of New Haven, Mrs. Hills, who encouraged the enterprise by kind words and a subscription. Mrs. Hills was soon impressed to do more for the undertaking, and gave, of her own accord, a second and third time, till her benefactions reached \$300. This secured the erection of the building, with the aid of others. A good religious interest has prevailed ever since the chapel was opened, and, with others, an infidel of sixty years of age has been converted. Mrs. Hills has since gone to her reward, but her memory will long be cherished in Methuen.

Rev. A. Anderson of the Asbury Church in Providence, is in poor health, though still attending to the duties of his charge.

(Continued on 8th page.)

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THE SUNDAY SCHOOL.

Fourth Quarter.
Sunday, December 13.

JESUS AND THOMAS.

Lesson XI, John, xi, 24-25.

BY REV. W. E. HUNTINGTON.

Leader. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

School. Yes, the other disciples therefore said unto him, We have seen the Lord.

L. But he said unto them, Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe.

S. 26 And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

L. 27 Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and thou shalt believe.

S. 28 And Thomas answered and said unto Him, My Lord and my God.

L. 28 Jesus saith unto him, Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed.

S. 30 And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.

S. 31 But these are written that ye might believe that Jesus is the Christ, the Son of God.

N. And that, believing, ye might have life through His name.

Connection. At ten different times after His resurrection Jesus was seen by His disciples—five times on the very day of His rising. John records only some of the more remarkable of these appearances. Matthew and John both, however, omit the account of the interview which the two travelers to Emmaus held with their unrecognized Lord, and also do not speak of Christ's ascension. There is a feeling of awe inspired as we read these accounts of the different manifestations of the risen Saviour to His followers. In all the essential attributes of His personality Jesus appears the same. Even in some bodily functions He proves that He is the identical Christ; as, when His voice speaks to Mary her name, in the well-known cadence, and reveals Himself to her wondering eyes; and so when He eats of the broiled fish with His disciples.

On the other hand, the conviction is forced upon us by the narrative that Jesus is not the same in corporeal attributes. He said to Mary, "touch Me not"; and truly we feel there is a sacred mystery in the fact of the resurrection which we cannot "touch" with eager curiosity, or even by most reverent mental search. He comes and goes with that renewed body like a spirit, so that the equal demonstration is drawn by sacred history that there were no physical barriers to Him who "broke the bars of death, and triumphed over the grave." It is well to take a firm position, if possible, as we bring ourselves in thought to the place where the alternate lights and shades of the doctrine of the resurrection fall, for there is both revelation and mystery lingering about that vacant tomb. Four convictions may be safely planted upon the dangers of a weak, unreasoning credulity, on one side, and of blank skepticism on the other; and among these solid beliefs it may not be dangerous for speculation and fair inquiry to play:

1. *There is one Christ*—the same in the "yesterday" of His ante-crucifixion life, in the "to-day" of His resurrection appearances to His disciples, and in the "forever" to which His ascension introduced Him.

2. *There is a natural body.* Jesus was born into such, lived in it thirty-three years, "was crucified, dead, and buried" in this natural body.

3. *There is a spiritual body*—a refined, super-earthly, palpable body, in which Jesus walked, spoke, ate and was handled, and in which He also appeared and vanished, with the noiselessness and suddenness of a shaft of light.

4. In the resurrection the appearance, form, and at least some of the organs of the body crucified were retained in the body raised (whatever the change may have been in its substance), so that every Christian believer can safely affirm, "I believe in the resurrection of the body" of Christ. The essential elements of the doctrine of the resurrection are held in these fundamental statements. And from them are deducible all the comfort and assurance that the Christian needs, as to the spirituality, identity and personality of the life of the soul after death. "We shall be like Him," although it "doth not yet appear" to our reason "what we shall be," or how we shall become those who shall bear "the likeness of His resurrection." If we have doubts, our lesson may help to bring us to the reverent belief that came at last to the reluctant mind of Thomas.

Didymus, that is, the twin—the surname of Thomas. Words from him are recorded from three different occasions (John xi, 16; xx, 24; xxi, 2). He was not a man of cold, mathematical habits of thought,

"A smooth-rubb'd soul, to which could cling
No form of feeling, great or small."

His skepticism was not of that bad type which rejects spiritual truths simply because they are spiritual and above natural demonstration. Thomas had a warm heart. His impassioned words (xi, 16) show that he had something of Peter's ardent, impulsive temperament. But he reasoned more than did Peter. His faith walked by careful steps, and

he wanted to see his ground. He dwelt upon the dark side of difficulties, and was liable to lose heart as he rationally weighed hindrances to faith.

Was not with them when Jesus came. This refers to the gathering of the ten, on the evening of the day of the resurrection, probably in the "upper room," where the Last Supper was eaten. It is not likely Thomas was kept away by accident from this assemblage; he was gloomy, self-involved, and the overwhelming evidence that his Lord was really dead was enough to satisfy him. He may have heard the reports of Christ's rising from the dead, but he could not forget the evidence that Jesus was dead.

He was slow and dull in action and perception—of the sort of men who are last in church. He probably started late, walked slowly, was absorbed in doubts and fears, and missed that opportunity of seeing Jesus (Ryle). Thus it was that the same man, who once would die with Jesus, continues resolutely in the same mood, and will not rise again with Him (Stier).

We have seen the Lord. Ten witnesses to a fact appeal to the mind of Thomas with a common testimony. There is good reason for supposing this to have been said on that first Sunday evening, just after Jesus had breathed "peace" upon them in the room, and departed.

Except I shall see in His hands, etc. Thomas is often called "the skeptic," and yet he is only claiming the evidence which the ten had received. He may have felt chagrined that he had lost this opportunity which his brethren had enjoyed, of beholding his Lord, and feeling that he had been left out in this joyful revelation, he puts his reason and senses to the front, as a screen before his heart, saying practically to his brethren, I will not share in your joy until I have shared also in your evidence; I want the testimony of my eyes.

Put my fingers, etc. Thomas, like all Jews, believed thoroughly in ghosts. This belief helped to fortify his skepticism; and he may have reasoned thus:—"These other disciples have probably seen Christ's spirit, and have been led hastily to suppose that it is Jesus himself, risen from the dead; I will have the evidence of touch before I believe."

How strangely rooted is unbelief in the hearts of holy men, inasmuch that they desire the objects of faith should fall under the view of their senses.

Thrust my hand, etc. And I must put my whole hand into the broad, deep wound in His side, which I too plainly saw. Have ye all done this? Ye may have been deceived in your touching (Stier).

I will not believe—if these sense-perceptions are not satisfied, my belief shall not be granted. Thomas had a stubborn will; he had marked out the channel through which his faith must flow. Unbelief is apt to be presumptuous, apt to assume too much, and to dictate terms to the higher faculties of the soul.

His ten fingers shall be more desirous to him than the ten other apostles (Herberger).

After eight days—on the second Sunday, or Lord's Day, one week after the resurrection.

The eight days' interval is the first testimony of the recurring day of the resurrection being commemorated by the disciples, but it must be owned a weak one, for in all probability they had been thus assembled every day during the interval. It forms, however, an interesting opening of the history of the Lord's Day, that the Lord himself should have selected and honored it (Alford).

Olshausen thinks the gathering was in Galilee, but there is no good reason for this supposition. They probably met in the same room as before.

Then came Jesus, the doors being shut. The disciples were in fear of the Jews, and no doubt guarded their meetings with some precaution. There is also in these words an implication, perhaps, that Jesus appeared with suddenness, as though the "slightest air took form" before them.

Peace be unto you. This was not merely a formula of salutation. Jesus always spoke words with a meaning. The week before He used these same words to the ten disciples.

"Peace," and not blame, fault-finding or rebuke, though Thomas had doubted, Peter had denied, and all had forsaken Him.

Reach hither thy finger, etc. How directly Jesus deals with the doubter. Thomas had spent a whole week in sullen unbelief, while his brethren had been rejoicing in their assurance of the resurrection. Christ condescends to the level upon which Thomas stands, and gives him back his own words, almost literally.

Thy hand. Not only the wounds of the nails, but also the opening which the savage spear-thrust had made, were presented in evidence to the disciples' senses.

The wounds which Satan inflicted, in malice and scorn, on our Lord's crucified body were converted, by His power into proofs of His resurrection. They have become indelible evidences, graven as it were with an iron pen on the Rock of Ages; and they remain forever as glorious trophies of His victory over death and sin (Wordsworth).

Be not faithless, but believing—Greek, "become not," etc. He was not faithless, but he was liable to lose his faith. He was in the process of backsliding.

Religious belief which demands the support of sensuous perception runs the risk of making an entire loss of faith (Tholuck).

My Lord and my God!—the highest confession of faith that had yet been made. Peter had said, "Thou art the Christ, the Son of the living God"; but Thomas, by a spring of faith which seems almost like a sudden recoil from his disbelief, reaches this lofty acknowledgment, and confesses His deity.

Thomas beheld and touched Christ, as man, and confessed Him to be God, whom he did not see nor touch (Augustine). An echo of the beginning of John's Gospel, "the Word was God" (Schaff). The convincing confession of Christ turns unbelief into a rapture of holy admiration and humble adoration (Burkitt).

Because thou hast seen, etc.—no chiding of Thomas for his weakness, but rather a gratified recognition of his belief, even though it was tardy. Jesus recognizes faith, from whatever conditions it comes into life.

Sound and sincere believers, though they be slow and weak, shall be graciously accepted of the Lord Jesus (Henry).

Blessed are they that have not seen, etc. Spiritual things, after all, must be spiritually discerned. Even the senses, which Thomas trusted to do so much, could not take him far on in faith. Blessed is he that feels after Christ by the spiritual touch, and sees Him by spiritual sight, and so apprehends Christ, the crucified and the risen Redeemer.

Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel (Alford). All the appearances of the forty days were mere preparations for the believing without seeing. On the record of them we now believe. See 1 Pet. i, 8 (Stier).

Many other signs. The Gospels are only books of outlines; scarcely any event in the Saviour's life is given in detail. The forty days before His ascension must have been eventful to the disciples, as they had His repeated appearances; gracious teachings, and miraculous "signs" to confirm their faith in Him.

These are written that ye might believe, etc. John writes with this practical end in view—not to make an interesting story, not to embellish facts and please the imagination, but to bring men to believe in Christ. He tells enough of Him in these records to be a basis for faith in Him.

Life through His name. Life is the end of all search and all belief. Our lesson is full of the divinest meaning of "life." That life which came forth from the dead, that was mightier than all barriers, that warmed the believing into more rapturous belief, and changed the cold heart of the skeptic into a hearty confessor, this Life, believed in and loved, insures our eternal life.

ZION'S HERALD QUESTIONS.
From the Notes.
Berean Lesson Series, December 13.

1 Give some of the characteristics of the disciple Thomas.

2 What fundamental beliefs, in respect to the resurrection of Christ, may be safely formulated?

3 On what day did Thomas meet with the disciples, and where?

4 Should Thomas, with his mental traits, have been satisfied with the testimony of the ten?

5 How much is there in the exclamation, "My Lord and my God," to prove the deity of Christ?

6 Is a true faith dependent upon rational proofs?

7 For what purpose is the Bible given to men?

The Family.
NATURE.

BY MARIA J. RISHOR.

The silver sound of the streams that glide,
And the rustle of the sunset lay;
The glittering splendor of beams that slide
Down from the milky way;
The lily-head that the brooklet drinks,
And the joy of an azure eye,
All bind my heart to glittering links
To the emerald throne on high.

The diamond drop in the sylvan dell,
The shimmer of moonbeam clear,
The jangling joy of the desert well,
And the glint of the leopards' spear—
Whatever the work, wherever 'tis hid,
All tell of a loving hand,
From the drooping hum of the katydid
To the song of the seraph band!

This beautiful, wonderful world of ours
Is a thousand-stringed lyre,
Like the vision of Chaldean mystic powers,
With chord-wheel of fire,
Did Roubini give us the golden grain?
Or Beauty the rainbow pare?
Linked to the throne, in a glittering chain,
Is our beautiful world, so fair.

I pause to think of the glorious love
That doth all things well,
That bends from the starry brows above,
Down, down to the lily-bell;
I love to think from where Gabriel stands
The fall of the sparrow is seen—
That the widow's mite, in a loving hand,
Is dearer than Sheba's queen!

A RIPE SHEAF.
A Tribute to the memory of Mrs. LUCY POTTER FIELD, widow of the late Daniel Field, of Providence, R. I., who departed from this mortal state, Oct. 13, 1875, aged 82 years.

"When the good and the pious are removed from the spheres they have adorned and purified, their example is all that is left to make good to the world their unspoken laws."

A friendship of many years, enjoyed with the departed, with her family and kindred, and the grateful recollection of the numberless acts of their and her disinterested kindness and generosity, impel us to take up our feeble, desolate pen to record this testimony to her rare worth.

She was left an orphan in early life, and, though nurtured by kind relatives, circumstances denied her the intellectual culture she was signally fitted to receive. But by her love of books her mind became well stored with useful knowledge, and she acquired a discriminating taste for the best literature. Her love of art, and intuitive skill therein, were quite remarkable, and were exercised by her with much ingenuity, to the close of her life.

At an early age she became associated with the Methodist Episcopal Church in this city, and was a Christian, in faith and practice. She made no loud or large professions, claimed no extraordinary saintliness of character, expressed her religious convictions in few, and simple, practical statements, but she loved all who reflected the life of Jesus Christ in their own lives. "By their fruits ye shall know them." Those who knew her best will not soon forget her. She was a person to be remembered; yes, she will be "green in our memories" while life shall last.

The hymns so melodiously chanted with her flute-like voice will recall her image to the aged of the Church—to all its interests, to its ministers and their families, who over found a home and a welcome in her hospitable mansion—one whom no change, no painful, untoward circumstances could alienate from her early zeal in its behalf, from her readiness to further its every good work and work. Many there are who "will rise up and call her blessed."

Her nature was sensitive and impulsive, but noble and generous. She covered nothing. Her likes and dislikes were apparent to all. No word or look of hers could deceive. Unfailing kindness, sincerity, and frankness were mirrored in her beautiful countenance, and no good cause lacked her sympathy. No appeal for compassion was made to her in vain, and her greeting was as cordial as her gifts were willing. From the stores of her well-ordered home, and from the love of her generous heart the blessings came naturally forth, and the name of her private gifts, both of friendship and charity, was legion.

Not only did she and her honored husband contribute of their means to the various benevolent schemes, but often contrived by their artistic skill—a family inheritance—some attractive representation to aid still further the good object they desired to promote. She possessed much practical wisdom and sagacity. No one knew better how to have every thing in its place, and to do every thing in its time; and no one could be more faithful in the smallest duties. Whatever she attempted was not only done well, but done with much elegance and taste.

A very casual acquaintance with her could not reveal many admirable qualities of mind and heart. We know not how to refrain from speaking from a full heart of her many excellent traits which must cause her loss to be felt in so many relations. Blessed with children and grand-children, whom she brought up with care and self-sacrificing effort, she lived her life over again in contributing to their joys and blessings.

Many are the friends who will ever remember with pleasing emotions the joyous entertainments given them at her home, over which she presided with so much ease and grace, often enhancing the interest of those occasions by devising something rare and curious, some agreeable surprise, some fanciful exhibition of artistic skill, or regaling us with soul-stirring music, in the performance of which parents, children and grand-children all participated, shedding joy and gladness on all the auditors.

It is not easy to associate death with one whose being abounded with so much energy as that of our loved friend, whose mind was ever active in observation and reflection, and whose industry in the discharge of all social, domestic, and religious duties was so persistent and unceasing. We cannot say she has died, for this is forbidden by the teaching of that Christian faith which she received, and which has abolished death, and brought life and immortality to light, but that she has passed away. And it is sad indeed, even to one who expects very soon to follow her, to think of so revered a form being laid away in the grave. Yet none can have a better claim to rest. Her long and laborious life was not exempt from the common lot, and in her cup of earthly joys were mingled many sorrows. But we trust she is now experiencing the morning-dawn of everlasting joy. Yea, that beautiful life, so lately the stay and balance-wheel of a large family circle, has passed away—an impressive fulfillment of the prophecy, "thou shalt come to thy grave full of age, like as a shock of corn cometh in his season."

And yet it seems scarcely just to call her old whose heart, but lately was so young and fresh, and, though feeling the weight of years, whose elastic step and bright eye precluded the fore-shadowing of decay until scarcely a year previous to her decease, when she suffered a painful confinement of several months' duration, but from which, to the surprise and joy of her friends, she was restored to a comparatively comfortable state of health, though not to her former vigor, but was able to walk about her room, perform many little pieces of handiwork, enjoy the society of her friends, and occasionally go up and down stairs. She remained for a number of months in this quiet, peaceful condition, awaiting her Master's call, ready and willing to go to her final rest; and, with no premonition of any sudden change, on the 13th of October last she laid herself down to sleep, and awoke to life immortal.

Stanley has discovered the true fountain of the Nile in the Shimeyri river, and also that the Nile is the longest river in the world, not excepting the Mississippi. The discoveries of Livingston, Speke and Baker, important as they were, have been interpreted and completed by the bold American, who has finally grasped the prize which has cost so many lives, and eluded the search of so many gallant and persevering adventurers.

BEFORE THE SNOWFALL.

BY REV. H. B. WARDWELL.

There are whisp'ers of snow in the air,
O'er the dead leaves lying low,
Like the voice of a mourner there,
That sighs for the summer's glow—
For the summer's songs that ceased,
For the beautiful roses dead,
For the leaves that sheltered the woodbird's nest.

For the flowers in the garden bed,
There are wild, wild echoes, that wake
In forest and mountain to-day;
And over the calm blue lake,
And under the river's way,
The air has a magic power,
And broods with a wizard spell—
A prelude deep of the coming hour,
That shall whiten the wood and fell.

We prize not the summer's glad smile,
Till his beauties all are dead—
Till over each forest leaf is laid,
And the flowers from nature's face—
Till the summer songs have died,
And the flowers from nature's face—
Till the snowy plumes of the storm-spirit hide.

The world in a cold embrace,
There are whisp'ers of snow in the air;
The sounds of the storm have passed by;
And, borne on the wind from its lair,
Now thicker and faster they fly.
Let the winter its storm-cloud unroll,
And scatter its embers and pearl,
While summer and peace-blossom bright in the soul,
And hope's sunny banners unfurl.

FOR THE YOUNGEST READERS.

THE STRAY LAMB.

BY M. E. NEVENS.

A little lamb once strayed
From out the shepherd's fold,
And in the meadow played
Till it was dark and cold;

All day it sported free,
In pastures green and fair;
No danger could it see,
Nor thought of evil there;

But when the evening came
A hungry wolf passed by,
And spied the timid lamb,
With fierce and glaring eye.

The little wanderer moaned,
While trembling faint and cold,
"I wish I had not roamed
So far from out the fold."

The gentle shepherd heard
The bleating of his lamb;
His heart with pity stirred
To fold it once again.

And forth he quickly sped,
To seek the straying one;
He found, and safely led,
Where danger could not come.

The meaning of my tale,
Dear children, would you know?
Then listen while I tell
It, tender, soft and low:

The little lamb that strayed
From out that pleasant fold,
A child who God has made;
The wolf is Satan bold;

The tender Shepherd kind,
Who sought the straying one,
In love went forth to find,
Is God's Beloved Son,

The meadow, green and fair,
Is sin's broad way to death;
O, do not wander there,
The loving Saviour saith.

MORAL.

If in the Shepherd's fold
The children always stay,
The wolf out on the world
Will never find his prey.

A Little Child Shall Lead Them.

BY AUNT LOTTIE.

Little Mary was sitting with her
Uncle George one afternoon.
Uncle George had told her to keep
quiet, as he had some accounts to
look over; so Mary busied herself
with a picture-book.

For an hour all was still; then
Mary heard her Uncle say, "there!
I have quite a nice little sum laid up
against a time of need."

"What are you talking about,
Uncle George?" asked Mary.

"About my treasures, little girl,
that I have laid up."

"Up in heaven?" asked Mary,
who had heard her father that morning
read about laying up treasures
in heaven.

"Oh no, Mary; my treasures are
all on the earth—some in banks,
and some in other places," answered
Uncle George.

"But 'aint you got any in heaven
too?" asked Mary.

"Well, I do not believe I have,"
said Uncle George, thoughtfully;
"but run away to mother now, for I
am going out."

Uncle George went out, and was
gone a good while; but all the time
he was thinking that, after all, per-
haps he was not so well off, if he had
no treasure laid up in heaven, to be
ready for him when he left this
world, with his money, behind him.

He was so impressed with the
thought that he wisely determined
to commence at once to lay up treas-
ure in heaven. He did so, and
many a dollar which he had laid by
was used to help in laying up better
and more enduring treasure.

Little Mary never knew, until
years after, when she also, with a
clearer understanding of what it
meant, began to lay up for herself
treasure in heaven, that it was her
childish question that started Uncle

George on a generous, active Chris-
tian life.

CATALOGUE.

Of the New Hampshire Conference Sem-
inary and Female College for 1875.

This document merits something more
than a bare mention. George W. Baker,
the printer, has exhibited rare taste
in its mechanical execution. "A thing
of beauty is a joy forever." The clas-
sification and completeness of its con-
tents exhibit the good sense of its au-
thor, President J. B. Robinson, A. M.

In addition to the usual information,
the graduates of the past four years
will find their names, residences, and
occupations chronicled. All who have
been pupils here will be interested to
learn that it announces the Centennial
re-union of the alumni and former stu-
dents, and the programme for the occa-
sion.

But that to which we would call the
special attention of all the patrons and
friends, and of our New England Meth-
odist public generally, is the New
Hampshire Conference report on the
Seminary, and the special report which
it adopted in regard to a Centennial
endowment to be raised in 1876. This
information cannot be too early nor too
widely disseminated. This school has
done excellent work, from the begin-
ning of its history, and still maintains
its high rank among similar institutions.

But it does better work in the future.
The standard of academic and college-
culture is rising. To maintain our
old-time position, we must advance.

We can no longer rely solely upon a
tuition which scarcely maintains the
present regime. Our only alternatives
are, an endowment or a sickly decline.
Our friends should know the facts, and
the plans embodied in this catalogue.

We have faith that when they know
them they will respond with religious
as well as patriotic fervor.

J. W. ADAMS.

TESTIMONIES AT DR. PALMER'S
MEETING, NEW YORK.

The impression is gaining ground
that this world is to be brought back
to God through the efforts of the laity;
and when each one comes up to the
help of the Lord the results will be
glorious.

The Lord did nothing from Abraham,
for He knew him to be true. Oh that we
all may have strength to be true.

God, knowing our necessities, and
how much it would take to fit us for
heaven, provided a fountain Himself,
that all we may have to do is to plunge
in. Unbelief, though it may believe in
the efficacy of the fountain, says, "not
now," and sings, "there may I." But
the present moment is all we have; let
us now plunge in.

The Lord Jesus has not only prepared
mansions for those that love Him, but
is preparing us for the mansion. He has
sent the refiner's fire and the fuller's
soap, to make us ready for the chariot
when it comes to take us home.

Though we may have wandered far
from God, He follows us, and desires to
lead us into His fold; and oh, what a
joy there comes in yielding to God!
And if we go on, walking in the light,
and doing our duty, the time will come
when by faith we claim the blessing of
a clean heart.

We often hear of policemen saying,
"it is of no use for them to try to be re-
ligious;" but it is possible for them,
under the greatest provocation, and in
the severest persecution, to be kept by
the power of God, and to have victory
over the world, the flesh, and the devil,
and have love reign supremely in the
soul.

Many who have rejoiced in Christ as
their Saviour have found, when great-
ly tried, that their peace within was dis-
turbed, and a hasty temper has often
ceased them to mourn; but He who has
forgiven sin has also said, "I will
sprinkle you with water, and ye shall
be clean; and from all your filthiness
and your idols will I cleanse you." Let
us give up ourselves to Jesus to be
cleansed, for Jesus loves to abide in a
clean heart, and when Jesus fills the
heart no trials can enter, and His peace
nothing can disturb.

When Christ is our captain we may
meet the enemy with assurance of vic-
tory.

Many think the yoke of Christ gall-
ing, and that He, with whip in hand,
goads on His followers. But oh, how
deceived they are! Christ not only
seeks us, but He puts His neck in the
yoke with us. He says, "come, put on
My yoke; it is easy." Yes, Christ's
yoke is all love, and it is easy to go
anywhere with Jesus. O, how blessed
is this union and fellowship with Christ!

Some who are suffering under trials
desire that they may be removed, and
friends are asking God to remove them;
but He will not, because they refuse to
submit to the will of God. It would
be wrong to ask the parent to lay aside
the rod when the child needs correction.
We would say to the child, submit
to your parent, and all will be well.
God holds on to us till His point is
gained.

God tries His people, and His peo-
ple try God. The Lord said unto Abra-
ham, "get out of thy country, and from
thy kindred, and from thy father's
house, unto a land that I will show
thee; and I will make of thee a great
nation." Abraham obeyed right off,
and Sarah, like a good wife, gave up
her friends, and went with him. When
he entered the land the Lord owned
him, and then prepared the way

The following extract from a private letter better reminded me of my old saddle and saddle-bags, almost forty years since — Bible, Hymn-book, Discipline, Watson's Institutes, and a few more books, together with change of apparel through mud and snow. Wading swift streams, breaking the ice, after

solitude every phase of her husband's toils, and every symptom of his precarious health. Her two daughters were her jewels; and as she saw them re-producing, in their maturing characters, the strong counsels and influences of their home, they became the pride and joy of her life.

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Upon removing into our communistic world and Church her labors were still abundant, and she continued active until her health and age forbade. To her the pastors of the Church resorted for counsel and comfort; and never fail. Her memory is precious in the Church. Her memory is precious in the Church, for her works do follow her. For some years she had listened for her

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Her piety was eminently practical, and sought its highest attainment in power to do good, like her Master. The poor, the suffering, and the afflicted, as they came to know her, instinctively felt that her sympathies could be trusted, and long will her ministrations on their behalf be remembered.

dam, and she continued active down to
health and age forbade. To her the
pastors of the Church resorted for
counsel and comfort; and never
vain. Her memory is precious in the
Church, for her works do follow her.
For some years she had listened for
Master's call and release from life
and when it came she went joyful
home.
G. H. B.
North Dighton, 1875.

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Business Notices.

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Pulmonary Diseases.
HARRIS GRACE, NEWPORT, Dec. 2, 1875.
JAS. L. FELLOWS, Esq.—Dear Sir: We are receiving orders almost daily from the Outports for your valuable Syrup of Hypophosphites, and the sale is steadily increasing. I firmly believe it has done more good than any medicine yet discovered in the cure of consumption, bronchitis, asthma, whooping cough, and kindred diseases. It is the only medicine we have which cures these diseases by strengthening the nervous system; and as it is also what we call a sound chemical preparation, I predict for it a more extended demand than any other remedy in existence.
Yours, very truly,
W. H. THOMPSON.

Pyle's Dietetic Saleratus.
Universally acknowledged the best in use. Each pound bears the name of JAMES PYLE. None genuine without.

FIFTY CENTS ON YOUR LIFE! If you have a bad cough and consider your life worth 50 cents, let not a moment in procuring a bottle of HALL'S PINKETTS OF TOBACCO. It is a Tonic.

Marriages.
In this city, Nov. 18, by Rev. W. G. Richardson, James S. Miller to Miss Ella G. Hargrave, both of Boston.
At Temple Street Parsonage, Oct. 4, by Rev. J. W. Hamilton, Charles A. Wilson to Miss Mary L. Curtis, both of H. Ct.; Oct. 1, Charles M. Fox, to Miss Mary E. Russ of Salem, N. J.; Oct. 7, Geo. A. Emery to Miss Julia E. Merrill, both of H. Ct.; Oct. 10, James G. Dwyer, to Miss Mary L. Russell, both of H. Ct.; Oct. 12, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 13, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 14, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 15, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 16, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 17, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 18, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 19, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 20, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 21, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 22, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 23, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 24, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 25, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 26, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 27, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 28, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 29, William S. Russell, to Miss Mary L. Russell, both of H. Ct.; Oct. 30, Thomas Lowell to Miss Julia E. Merrill, both of H. Ct.; Oct. 31, William S. Russell, to Miss Mary L. Russell, both of H. Ct.

Deaths.
On Saturday, Nov. 20, Mrs. Sarah A. wife of Pringle F. Loveland, aged 24 years and 1 month.

Money Letters from Nov. 15 to 23.

1. Answorth. A. S. Bearse, J. M. Bearse, J. Burnham, H. H. Balmbridge, J. E. Cash, G. J. Conner, L. Farrar, J. French, E. Ford, J. G. Gorman, J. Greenwood, M. E. Long, W. Murphy, J. H. Nutting, A. Palmer, W. F. Roberts, J. N. Sackett, T. B. Tupper.
From Nov. 21 to 23.

Church Register.

HERALD CALENDAR.
Anniversary of Tract Society and S. S. Union, at Boston (see last HERALD). Dec. 4-6
Needham Circuit M. A. Soc., at South Framingham. Dec. 8, 9
Dedication, at Hinsdale, N. H. Dec. 8
Quarterly Meeting of W. F. M. Society, at Brookfield St. Ch. Vestry. Dec. 8
Gardiner M. A. Soc., at Framport, Dec. 8
Brookfield Union, at W. F. M. Soc., at Norwich Dis. M. A. Soc., at South Coventry. Feb. 21, 1876

POST OFFICE ADDRESSES.

The following assignments to the pulpits of the several churches in this city of the preachers who have been invited to Boston, to assist in the services of the Tract Society and Sunday-school Union, have been made by the Committee appointed by the Boston Preachers' Meeting:—
Brookfield St. Ch., Bishop Peck.
Temple Street, A. M., Bishop Wiley.
Highlands, A. M., Rev. J. L. Harburt.
Trinity (Charlestown), P. M., Rev. Dr. D. F. Shaw.
Union (Charlestown), P. M., Rev. J. L. Harburt.
Winthrop St., A. M., Rev. Dr. J. M. Freeman.
South Boston—Broadway, A. M., Bishop Hayes; Dorchester St., P. M., Bishop Peck.
Tremont St., A. M., Rev. Dr. J. H. Vincent.
East Boston—Saratoga St., Prof. Wells, of Union College; Meridian St., Rev. A. N. Crafts.

QUARTERLY MEETINGS.

GARDINER DISTRICT—THIRD QUARTER.
Dec. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1875.
Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1876.

ROCKLAND DISTRICT—THIRD QUARTER.

Dec. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1875.
Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1876.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The regular Quarterly Meeting of the N. E. Branch of the W. F. M. Society will be held in the vestry, Brookfield St. Church, Boston, Wednesday, Dec. 8, at 7 P. M.
A lady every way fitted to take the place which the illness of Mrs. Swain compels her to leave, has at last been found, and will be present on this occasion.

Let all who would greet our new missionary, Miss L. H. Green, M. D., listen to her words, and bid her God-speed to the relief of our "victims" in India, be present at an early hour.

L. H. DAGGETT, Rec. Sec'y.

NOTICE.—An entertainment will be given in aid of the N. E. Moral Reform Society, in the vestry of the Harvard Church, corner of Harvard St. and Harrison Avenue, on Thursday, Dec. 2, 1875.

Admission to the entertainment, including oysters, 25 cents. Doors open at 6:30 o'clock. All speakers are requested, and also the music of the choir. The use of the voice in preaching. Come one, come all! O. W. SCOTT.

THE PREACHERS OF LOWELL DISTRICT

will hold a District Meeting at Fitchburg, Dec. 2, at 7 P. M. at the Church.

THE SECOND ANNUAL CONVENTION OF THE N. E. S. Association

will be held in Dover, Dec. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1875. The Convention will be held in the city of Dover, N. H., at the Hotel de la Ville, on Thursday, Dec. 15, at 10 A. M.

PROGRAMME.

Tuesday, 10 A. M., J. Organization; 2 P. M., "The Future of Our Country," Dr. Winslow, Wood (1); "Original Sin," What was it, and how did it affect the Race? Libby, Trumbull, Brown (2); "The Future of Our Country," Dr. Winslow, Wood (3); "Original Sin," What was it, and how did it affect the Race? Libby, Trumbull, Brown (4); "The Future of Our Country," Dr. Winslow, Wood (5); "Original Sin," What was it, and how did it affect the Race? Libby, Trumbull, Brown (6); "The Future of Our Country," Dr. Winslow, Wood (7); "Original Sin," What was it, and how did it affect the Race? Libby, Trumbull, Brown (8); "The Future of Our Country," Dr. Winslow, Wood (9); "Original Sin," What was it, and how did it affect the Race? Libby, Trumbull, Brown (10); "The Future of Our Country," Dr. Winslow, Wood (11); "Original Sin," What was it, and how did it affect the Race? 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